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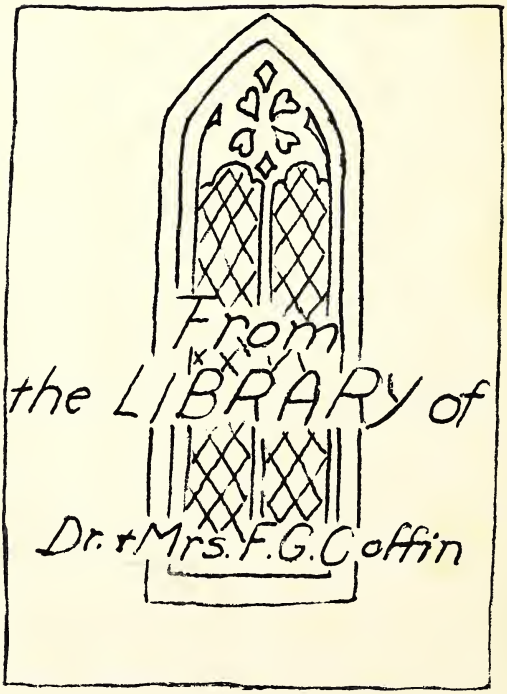

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AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION

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AN INTEGRATED PROGRAM
of
RELIGIOUS EDUCATION

By

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President of Elon College
Elon College, N. C.

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TO MY WIFE

INTRODUCTION

In the pages that follow is shown the necessity for, and a method of arriving at, an integrated program of religious education. It is perhaps not out of order to say here that the church itself is not definitely treated in these discussions, purposely so, but that it has nevertheless been impossible to refrain altogether from touching on the church and its ideals and program. The viewpoint taken throughout is that the Church School is the creature of the church, the organization to which the church has committed the duty of teaching religion.

People divide on the question whether religion can be taught and what is meant by teaching religion. Our own thought in all that follows construes religion as a way of life and Religious Education as the process by which we teach boys and girls, men and women, to live with and for each other and unto God. We do not hesitate, therefore, to record here unequivocally our conviction that religion can be taught.

The integrated, in sharp contrast with the detached, Church School must not of course isolate but harmoniously adjust itself in all its aims, objectives, plans, programs, and purposes to the church that commissions it to work and grants it being. Conversely, the church not content simply to unload the job, can wonderfully aid in the work of Religious Education. The Sunday morning sermon in the hands of many ministers fits beautifully into the Church School curriculum. For example, the Uniform Lessons are at the time of this writing concerned with the gospel according to John. On the first of these Sundays what an

opportunity the minister has to tell something about the viewpoints of the four gospels, and more particularly why John wrote and why we study his interpretative message! Numerous such opportunities will occur during the year for the minister who takes seriously the program of education conducted by his Church School.

The discussion which follows raises many questions which it does not essay to answer and suggests problems which can be settled only on the basis of extensive research and experimentation. For example, we know that the cost of our present competing and chaotic over-lapping organizations is excessive, but only research can reveal the facts that will make the remedy plain. Just what should be taught in the Sunday School, if the Week Day and Vacation Religious Schools operate on a community or interdenominational basis, is too problematic for definite agreement at this time. The integration of the public school curriculum, in contrast to its present detachment, with that of Religious Education is even more problematic. Wide and prolonged investigation and experimentation are needed to determine more sharply the issues involved. It is very likely that the best bond of integration will be found in common attitudes and ideals and not in subject matter regarded as a body of knowledge; but the ultimate conclusion may be that the best way to tie them together is by an incorporation of religious instruction in public schools.

Some readers will take issue, perhaps, with the use here made of the terms instructional and expressional. We deem their use justified on the ground of present day practice. Experts may know that method and subject matter cannot be separated and that every experience is educative. Nevertheless, in common practice the formal class session is regarded as instructional, and laboratory sessions, such as are scheduled in Manual Arts and Manual Training, Scouting, Christian En-

deavor, recreation, and the like, as expressional. In view of the present state of our educational organization and teaching practice, therefore, the use of these terms appears essential at this time in a manual whose special aim is practical helpfulness. Experts would express it this way: knowledge arises out of experience interpreted as meaningful and functions in the form of controls. The chief functions, therefore, of the teacher —better to be considered counsellor, guide, or companion in learning—are to enrich the learner's experiences for him and assist him in their adaptation as controls. In taking practical steps to supplant ultimately a program divided into isolated compartments with an integrated one, we cannot break entirely with the nomenclature even to which our workers are accustomed, else confusion will ensue.

Perhaps, also, a more extensive discussion of the theory supporting the integration idea should have been included than the one given in the introduction to Chapter II. Our purpose is to present a program of integration however, rather than the principles involved. The educational philosophy underlying the program and supporting it at each step is implicit in every paragraph. It is expected that the reader will in his own thinking make it explicit. Our space as well as our purpose render it impracticable to do more than suggest the theoretical basis on which our present discussion rests. In a sense, too, a compliment is paid by this method to the intelligence of the reader, which the author throughout assumes.

Although it will be long years before a truly integrated, in contrast with the present program of Religious Education divided into non-reciprocal compartments can be effected, this fact should not dissuade us from doing our bit in that direction. Also, as we advance a step in the approach to our ideal, we shall discover that our ideal has stepped ahead too and that we are pursuing a flying goal. Why should that dis-

courage us? The eternal years of God are ours, if we are laboring in His cause.

Finally, an integrated, in contrast with the present program of Religious Education divided among detached agencies will pave the way for the union of all Christian forces. We must learn the value of union effort in our local churches before we can truly appreciate its need for the whole church. As prophets of the day when our Lord's prayer for the oneness of his followers shall be answered, let us gird ourselves for the duty immediately at hand which challenges us to do our best in the interest of His Kingdom—the duty of striving with undaunted zeal for an integrated program of Religious Education.

W. A. HARPER.

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AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION

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Chapter I

OUR PRESENT SITUATION

The rise and spread of a multiplicity of organizations, agencies, and movements in the field of Religious Education has been a most significant characteristic of the last hundred years in the development and progress of Protestant Christianity. This penchant for organizations began in England when Robert Raikes in 1780 started the modern Sunday School Movement. It has flourished with particular rapidity in the United States. Every one of these organizations has felt it to be its duty to make itself at home in the local church, and likewise every one of them professes to represent a felt need in the effort to Christianize the whole of life. The achievements that have been wrought in this direction by these various groups since the beginning of the Sunday School Movement have been of incalculable benefit in the development of a Christian social order. But certain results far from desirable have come along with this benefit, for these movements have grown to be an almost intolerable burden in the way of expense and have led likewise to duplication of effort, over-organization, and consequent inefficiency.

Some of these organizations began as local church enterprises, for example, the Christian Endeavor Society. They spread, because of the excellency of their achieve-

ments, to other churches of the same body and then took upon themselves an interdenominational character.

Others began as an enterprise of a single denomination and then, after other denominations had adopted the same or similiar plans, transformed themselves into interdenominational agencies; for example, the Council of Church Boards of Education.

Still others were always interdenominational; for example, the Federal Council of Churches of Christ in America.

Another class, while essentially Christian and desiring to serve the religious life, have done so in a territorial way, without reference to denominational lines; for example, the Y. M. C. A., the Y. W. C. A., and the Religious Education Association.

And now we have in these latter days, in the form of the International Council of Religious Education which is equally controlled by denominational and territorial representatives, a general organization which is both interdenominational and non-denominational.

A LIST OF THE AGENCIES

It will be well to tabulate the most important of these various agencies under three heads: Interdenominational, Non-denominational, and Denominational.

A. The Interdenominational Agencies

The Council of Church Boards of Education
The Association of American Colleges
The Federal Council Commission on Christian Education
The International Sunday School Council of Religious Education
The Foreign Missions Council
The Home Missions Council
The Missionary Education Movement
The United Society of Christian Endeavor

The Council of Women for Home Missions
The Central Committee on the United Study of Foreign Missions
The Interdenominational Young People's Commission
The Interdenominational Student Conferences
Baraca and Philathea Movement
National Federation of American Students
Federated Student Committee
Interdenominational Student Conference

B. Non-Denominational Agencies

The Y. M. C. A.
The Y. W. C. A.
The Religious Education Association
The World's Sunday School Association
The American Sunday School Union
The Boy and Girl Scouts
The Campfire Girls
The Student Volunteer Movement
The Committee on Missionary Preparation
The American Bible Society
The Conference of Theological Seminaries
The Association of Biblical Instructors in Colleges and Universities
The Conference of Church Workers in Universities
Various Professional Advisory Groups
Various Standardizing Agencies
Various Research Groups
Student World Movement
Student Fellowship for Christian Life Service

C. Denominational Agencies

The Sunday School Board
The Board of Education
The Young People's Board
The Home Mission Board
The Foreign Mission Board

The Publishing Board
The Stewardship Board
The Board of Evangelism
The Board of Social Service
Boards for Denominational Benevolences, such as the care of aged ministers, for children, for homes for the aged, for hospitals, etc.
The Committee on Week Day Religious Education
The Committee on Daily Vacation Bible Schools
Denominational Student Conferences
Young People's Congresses

I. OVER-ORGANIZATION

A mere glance at these lists of agencies will convince anyone that there is too much organization. All of these agencies may justify their existence in a sense by the contribution which they make to a program of Religious Education, which is designed to express itself in various appropriate ways of conduct, among which a benevolence program certainly ought to be included. No church could ever be satisfied with mere effort at instruction. There must also go with it modes of expression. It is a sound principle of pedagogy that information, to have influence over character, must issue in some appropriate form of conduct.

Now some of these agencies put the emphasis on instruction, others on expression, and still others on research. These are the three great desiderata of an advancing church—it is not necessary to keep instruction and expression separated in teaching procedure—and increasingly in practice they must be made to dovetail and integrate into a single unified process. In all teaching, whether by the use of instruction technically so-called or in the mode of expression, the nature of the learner must be kept under tension and in an attitude

of mind and heart ready to take the initiative. There is need also for experimental work on new projects. No justifiable ground exists for the segregation and complete separation of these four desirable functions and necessary modes of learning.

To point out only a few sample instances of the most glaring evidences of over-organization, let us take the matter of missions. There are nine definitely organized agencies for missionary work. Five of them are interdenominational, two are non-denominational, and two are denominational.

So far as a program of education is concerned, there is no ground for divorce and isolation on the part of the agencies that are to inform the children, youth, and adults of the church in regard to missionary aims and objectives. In the second place, there is no need to separate the work of the men and the work of the women for missions. Missionary education is not a matter of sex. Aside from the educational functions, all the functions that are now exercised by these various groups, are administrative and for the most part are matters of bookkeeping. The need is thoroughgoing for the elimination of many of these organizations with a high overhead working in the field of missions. Their educational functions should be taken over by the general denominational board having to do with education, and their administrative functions should, so far as the denominations are concerned, be assigned to the Department of Finance.

We have all rejoiced over the formation of the International Council of Religious Education. Before the merger was effected we had the International Sunday School Association, the Sunday School Council, and the International Lesson Committee. The International Sunday School Association and the Sunday School Council have merged and the International Lesson Committee is in process of merging its functions in the same organization. This merger has preserved the

strong points of each group, eliminating their weaknesses and giving us a practical illustration of the integration of organizations which must continue till the general agencies of Religious Education are completely unified. In time, all the interdenominational boards and organizations working in the general field of Religious Education should merge themselves in the International Council. When that has been achieved, the final step will remain to be taken, which is for the International Council itself to become the Department of Christian Education of the Federal Council of Churches of Christ in America.

There is a widespread demand that these unnecessary agencies shall remedy this evil of over-organization for which they are responsible by merging themselves into larger groups, and there are encouraging evidences that this course is to be pursued. For example, there met at Garden City, Long Island, in May, 1921, representatives of various educational agencies for the purpose of discussing the situation now facing the church, and it was unanimously agreed that the time had come to undertake the elimination of the evils of over-organization from which they are all suffering. Two years later, at Forest Hills, Long Island, another meeting was held of various educational agencies, and at this time a step was taken looking to the establishment of a simple, informal council of correlation. Since the Forest Hills meeting, the agencies represented in that gathering have been holding almost weekly conferences in New York City for the closer coördination and correlation of their work. This is good enough as far as it goes, but it does not go far enough. Something more than correlation is needed to remove the over-organization that now obsesses and hampers Religious Education in working out a consistent program. The organizations must be cut down in number.

The findings of this Forest Hills Conference, however, are fairly indicative of the spirit of the age and

are worthy of careful consideration. They are as follows:

1. The child in the local group is the basis of correlation of program material.
2. Local initiative and experimentation in program making are to be encouraged and stimulated, even in the less resourceful communities, rather than the adoption of prescribed programs of activities.
3. In order to make available a variety of source material in a form usable by local communities, and in order to give them stimulus, help, and guidance, typical programs should be developed nationally. Such programs should grow out of local experimentation, and every effort should be made to prevent them from becoming fixed and static.
4. National organizations have important functions to perform in encouraging experimentation, comparing the results from various communities, serving as a clearing house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there may be the outlook of the larger groupings as well as of the local community.
5. In view of the larger value which comes from the development of plans locally, and in view of the fact that no one type of program can meet the needs of every community or group, programs should be presented by the national organizations in such form as will make possible individual selection and adaptation and stimulate initiative and resourcefulness. Community groups should work out plans locally, using national programs as source material in meeting different kinds of situations.
6. As an immediate step in facilitating this procedure, the common as well as the distinc-

tive material of the different programs now existing should be codified and cross-referenced so as to make it more available for use in the development of self-directed activities.

7. We note with appreciation the fact that the Committee on International Curriculum of the International Lesson Committee plans to have integrally related to its work on a Church School Curriculum all the elements involved in the entire program of religious education.

8. We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing house of problems and plans of mutual concern. We recommend that this Council be convened at an early date by the Committee which called this Conference.

While this Council will form its own organization and determine its own functions, we recommend

(a) That it give attention to the codifying and cross-referencing of present program material;

(b) That it consider the possibility of further coöperation on the part of all agencies concerned in the preparation of program material.

II. DUPLICATION OF EFFORT

It goes without saying that the over-organization to which we have called attention must inevitably result in duplication of effort. If there were no duplication of effort, it could be truly said that there was no over-organization. As an illustration we may take the Christian Endeavor Society. In theory, it is differentiated from the Sunday School, and called the expressional agency in contrast with the Sunday School which is said to be the teaching agency of the local

church. But when it comes to actual working practice, the Christian Endeavor Society and the organized Sunday School classes have the same committees and they both offer instruction in missions, stewardship, evangelism, social service, and kindred Christian themes. The Sunday School, on the one hand, engages in the expressional work for which the Christian Endeavor Society was designed, and the Christian Endeavor Society has entered the field of teaching, which in theory is the definite assignment of the Sunday School. Inasmuch as instruction and expression should be integrated or united in marriage and not lead single lives, here is a case that calls for special attention.

All the duplication of effort is not confined to the work done twice over by the Christian Endeavor Society and other young people's organizations and the Sunday School. Practically every agency in the entire church field carries on a work of education or of propaganda. These programs conflict and overlap with consequent confusion and dissipation of effort.

As has already been said above, there is a general feeling gaining ground that this duplication of effort and conflict of program must be eliminated. There is no other problem facing the statesmanship of the Protestant Church today that so clamors for solution.

III. EXPENSES

It is an inevitable consequence of over-organization and duplication of effort that there should be a heavy overhead expense all out of proportion to the results obtained. An unanswerable indictment can be lodged against the leadership of the work done in Religious Education on this point. The waste of money used in the maintenance of competing organizations in view of the crying need of the world and the rights of little children is inexcusable folly. It is worse than folly; it is a tragedy. Every one of these competing organiza-

tions must look to the organized Christian forces of the nation for its support, and money which is wasted in overhead cannot also be used in carrying on a consistent program of religious education. A problem for a Bureau of Research lies here. The Religious Education Association, the Russell Sage Foundation, the Institute of Social and Religious Research, the Department of Research and Service of the International Council, or some other research organization should institute a thoroughgoing inquiry into the overhead cost of all organizations connected with the church, whether interdenominational, non-denominational, or denominational in character, and make recommendations for the elimination of this waste. No greater service can be rendered the cause of Religious Education at this time than the interpretation of the collection of facts that such a survey would yield. It should also be said in this connection that one of the chief hindrances in the way of removing the evils of over-organization, duplication of effort, and the consequent wasteful expense to the Christian public will be opposition for which the officers and boards in charge of these organizations and the vested interests involved will be found responsible.

IV. INEFFICIENCY

The crowning indictment or the present situation in the field of Religious Education is found in its inefficiency, which is generally admitted and from which there is a universal demand for relief. The Indiana Survey of Religious Education conducted by Dean Walter S. Athearn and others, in one of our most progressive commonwealths, has exposed conditions that would be crushing, were they not at the same time remediable. The sad plight of the Christian leadership of the State of Indiana is duplicated in practically every state in the Union, and in some of the states the conditions are

more discouraging than in Indiana. When we find that 87.7% of all the Sunday School teachers of Indiana fall below the lowest standards for rural public school teachers which are accepted by the state, we begin to sense what a charge is laid at the door of Christian statesmanship. We must also recognize that there is practically no supervision, in the proper meaning of that word, in the field of Religious Education. The effort that we have been expending in keeping competing organizations with their conflicting programs alive and the consequent useless dissipation of our resources have inflicted upon us the deplorable conditions which have been disclosed in one of our most enlightened and forward-looking states. We must now readjust ourselves to the task of leadership training for the work of Religious Education in local churches. That readjustment must include provision for the work of supervision in these churches, as well as for those other types of leadership which are now included in the general work of Religious Education, such as editing, finance, research, higher education, general supervision, etc.

THE LOCAL CHURCH SITUATION

In the last analysis, all the main burden for the program of Religious Education must rest upon the local church as a group, or upon its individual members. The Inter-Church World Movement proceeded upon the assumption that there was a Christian community not connected with the churches which would support a general program of Christian effort, but this beautiful dream proved to be the undoing of that wonderful enterprise for the advance of the Kingdom. So it can be safely said that all the overhead expense of maintaining all the general organizations of every character, together with the expense of local programs, must be borne by the local churches as groups, or by their individual members.

A veritable pyramid of obligations rests upon these local churches by reason of the situation we have been describing. It is in the local church that the ill effects of over-organizations, duplication of effort, wasteful overhead expense, and inadequancy of leadership pile up in a perfect riot of confusion and inefficiency. The interdenominational and the non-denominational agencies send down to the local church their programs of education and their calls for financial support. The denominational boards do likewise. And in addition there are the state, county, city, and township organizations, working in connection with many of the general organizations listed above, all of which must be cared for and financed by Christian people. Then the local organization has its own budget of current expenses to meet. It is almost impossible for a local church to keep the figures down to a workable budget in the face of the calls that regularly come to it for benevolence and support from so many varied directions. If the local church undertook to incorporate into its budget program all the suggestions as they are handed down to it for local application from the various higher up organizations, the officers of administration would become mad men and women. Their only hope of achieving anything in the way of a program of Religious Education that they can finance is to make one for themselves. Their inexperience in this direction and their lack of grasp and appreciation of aims and objectives mean continued inefficiency of a very pronounced character in the local church.

It is the local church, too, that bears the brunt of the losses sustained in consequence of our present incoherent and inarticulate competing agencies of Religious Education. Most of these local leaders are discouraged and dismayed by the situation that confronts them, a situation further complicated by the recent appearance in the local church of the demand for week day religious instruction and the daily vacation Bible

school. They do not have at their disposal methods of redress. Except in the rarest instances they are not able to diagnose the situation correctly, and in these cases effective remedies are almost always lacking. The Christian statesmanship of the churches must remedy the sad plight of these individual units of the Kingdom which are undertaking, against fearful odds, to perform the service expected of them in the realm of Religious Education. The work of integration rests with this general leadership; it must begin at the top.

FOR STUDY AND REFERENCE

Athearn: Religious Education and American Democracy. Ch. IV.
Brown: A History of Religious Education in Recent Times. Chs. VII, VIII, IX.
Winchester: Religious Education and Democracy. Ch. VIII.
Harper: The Church in the Present Crisis. Ch. IV.
Committee on the War and the Religious Outlook: The Teaching Work of the Church. Chs. VII, VIII.
Cope: Organizing the Church School. Chs. I, II.
Dewey: Experience and Nature.
Douglass: How Shall Country Youth Be Served?

Chapter II

SUGGESTED REMEDIES

Instruction should pass over into the expressional and expression react on the instructional. This is fundamental. It must never be forgotten. It means that the sharp distinction between instruction and expression must be abandoned. Knowledge necessarily arises out of experience as meaning. It returns to experience after enrichment through the teaching process as purposive control.

There is a growing conviction which is well-nigh universal now among those who have given serious thought to the work of Religious Education, namely, that unity is necessary in a statesmanlike approach to the teaching problem of the church. The psychologists have made a definite contribution to the clarifying of our thinking in such matters, in demonstrating beyond possibility of doubt that the human mind operates as a unit in every experience. Every mental act involves intellect, emotion, and will. The consequences of this discovery for Religious Education and for the reorganization and readjustment of its agencies of teaching are radical and revolutionary, but at the same time, promising and hopeful. The whole human being is present in every educational experience. Beginning with the fundamental concept that the educational process must be unified, the consistent thinker in the field of Religious Education can proceed with confidence in the effort to effect such unity. This will necessarily mean the unification of all the agencies that minister to the spiritual nurture of the pupil as well as the unifica-

tion of all the elements of the curriculum based on experience.

While this problem has been attacked from many angles, the proposed solutions naturally gather themselves under three general heads: cooperation, correlation, and integration. It will be well to consider these in order.

1. COÖPERATION

Cooperation has to a certain extent all along characterized the denominational boards of the churches in their relationships to one another. At one time it was not felt necessary for the denominations to have headquarters where the general officers could from time to time interview each other, discuss one other's plans, and in other ways coöperate for the general good. At times, even after there had come to be general headquarters, it was not considered especially necessary for the boards to hold their annual or other stated sessions at the same time. Gradually, however, the disposition has become practically general for these boards to assemble at the same time, and in some of the denominations these boards, with a few additional general members, have been constituted a General Board acting for the denomination and given administrative and, within certain well defined limits, also legislative powers for the *ad interim* period between the sessions of their national assemblies or conventions. There has grown up through sheer necessity the habit on the part of these denominational boards of consulting each other, or at least of sharing information with each other, in regard to their plans, aims, and objectives. This has also led to sincere efforts to coöperate in the realization of these several programs.

We find this same disposition in the local church, in which the pastor, the superintendent of the Sunday School, the president of the Christian Endeavor or other

young people's society, and the heads of the various missionary societies get together and inform each other as to their plans, programs, and intended methods of procedure. Manifestly, this is far better than for each organization to go its own way independent of all the others. This method at least prevents a second group from wishing to use the church auditorium or social room at the time scheduled by some other organization for one of its gatherings.

For most denominational boards engaged in the work of Religious Education, as also for the vast majority of local churches, such cooperation marks the limit so far achieved or aimed at in the effort at unification.

II. CORRELATION

Correlation of agencies of education is a relatively recent attempt to unify the different forces operating in this field. Correlation is a far more advanced step in the progress of Religious Education than coöperation; it points the way, indeed, to a complete unity of forces later to be achieved. According to this plan, all the boards of the church in charge of educational aims elect or appoint some representative to meet with representatives of the other boards of the church and discuss their plans and objectives, with a sincere desire to eliminate all duplication of effort and to present to their combined constituencies a single general appeal for support and maintenance and a coordinated curriculum of teaching and propaganda.

Correlation has led to what we may call a Protestant Church Year, something very different from the Church Year as understood in the Roman Catholic, Anglican, and Protestant Episcopal Churches, which gathers around the outstanding events in the life of Christ and the history of the church. The Protestant Church Year is a correlated program for the systematic educa-

tion of the constituency as a whole in the aims and objectives of the denomination. In this proposed Church Year it is the aim of the denominational interests to give due emphasis to the whole work of the whole church so that there will be no conflict of program and no lost motion through the duplication of effort. I have before me the Church Year as laid out by one of the denominations which distributes it as follows: January, Interdenominational Coöperation; February-March, Foreign Missions; April, Evangelism and Life Work; May-June, Home Missions; July-August-September-October, Christian Education; and November-December, Stewardship and Devotion. During these several periods in the Church Year the various boards of the church send out their appeals for financial support and their literature of propaganda and information. Special emphasis is laid upon the segment of the work for which they are responsible, the circularizing done covers all the organizations of the local church as well as the entire ministry of the church body. Ministers are asked to preach upon certain themes and, at times, the local church organizations are urged to present pageants prepared for them, or other programs that will give due publicity to the work in their care, on which occasions oftentimes free will offerings for this particular cause are received.

In local churches, correlation usually takes the form of permitting each organization at work in the church to choose one or more representatives to meet in a delegated body or board to settle conflicts and make plans for the coördination of effort. Each organization in such a church maintains its sovereignty or autonomy, so to speak, with its special set of officers and its own special group of members and, aside from a sincere effort to prevent the evils of over-lapping through mutual discussion and plans, continues as before.

Both in the denomination and in the local church,

over-organization still continues to exist, and the wasteful expense that goes with maintaining too many organizations together with the excessive dissipation of energy required to keep all the organizations alive and working. Correlation, however, is a considerable advance over cooperation and is the intelligent second step to be taken in the effort to remedy the evils that we suffer because our religious educational agencies are so often working at cross purposes.

III. INTEGRATION

Integration is the most recent effort on the part of workers in the field of Religious Education to systematize and unify all the forces and agencies of the Kingdom that are engaged in the foundational work of Religious Education. Chief among the experiments in this direction have been the movements toward comprehensiveness and unity of administration now going on in the Methodist Episcopal, Presbyterian, Disciples of Christ, Congregational, and Christian Churches.

Dr. W. S. Bovard, General Secretary for the Methodist Episcopal Church, clearly expresses the point of view generally accepted by them when he says:

> In our initial organization we must merge our special interests in an intelligent concern for the whole range of educational activities committed to our supervision. The merger must first be a reality in our own group before we can expect it to obtain throughout the church. Nothing could be more unfortunate than to organize our work in such a way as to give the impression that we are an assembly of blocs, rather than a body of administrators seeing our problem whole and seeing it steadily.
>
> Our concern is primarily for the unfolding

life of childhood and youth. The human factor must be determining. We are not called to save organizations or methods, but to adapt them and administer them on behalf of the persons involved. The inexorable law of the unity and social solidarity of the human factor argues strongly for the wisdom of the merger of our educational agencies. The indivisible unity of each person points to the wisdom of an educational process that includes the physical, mental, social and spiritual phases of the unitary life. A school of any sort must include in its service to its pupils consideration of the total life. The principle of continuity applies to the whole horizontal range of life from early childhood to late adulthood. There are really no partitions separating radically childhood from youth or youth from adulthood. Childhood passes into youth without losing its identity. The education of childhood determines the kind of youth with which the schools and colleges will deal. The more we insist upon testing our whole educational system by the needs and possibilities of the life we are to serve, the more we shall see the wisdom of unifying our educational agencies which begin with the child and follow through youth to maturity. There is in the nature of the life we seek to educate an answerable reason for the wholeness of our educational program rather than a series of partial and unrelated programs.

Dr. Wm. C. Covert, General Secretary for the Presbyterian Board of Christian Education, writing in the Westminster Teacher for November, 1925, speaks most approvingly of the conclusion of the first year's work of his board. He says:

> The Board is a combination of all the educational agencies that have grown up within

> the Presbyterian Church. These agencies have been brought together for the purpose of securing larger educational efficiency through unification and coördination of all those units working toward the same end in the educational life of the church.

The work of this board is distributed among three divisions, in which all the activities of Religious Education from the home to the colleges, seminaries, and training schools are set.

So far as the records show, and in particular the special study conducted by Dr. Robert L. Kelly on *"Correlation in the Field of Education,"* the first church to unify all these agencies and forces of education into a single board of Christian Education was the Christian Church. The constitutional amendment making provision for this unification was adopted at the session of the General Convention of that church, which met October 17-24, 1922. The constitutional amendment creating this board reads as follows:

> It (The Board of Christian Education) shall have charge of all the convention interests connected with Christian Education, and shall survey, outline, promote, and direct a full program of Christian Education and training for Christian life and service reaching from our homes through our churches, communities, schools, and institutions of higher learning, and shall fraternally coöperate with similiar departments in other denominations and with organizations having similar objectives.

The Board of Christian Education elected by this church met in November of that year and issued a twenty-four page pamphlet of *Plans and Suggestions,* in accordance with which it intended to begin its work. We quote from the introductory word of that pamphlet as follows:

> We cannot hope to achieve our ideal overnight nor even in a brief quadrennium. It will require at least twenty years to develop a single congregation to the ideal standard, while the larger work will require a much longer time. We must grow by experience out of the present competing and chaotic condition of the Church's educational situation into a real system of Christian educational statesmanship, and our sacred duty is to conserve every good we now possess, to eliminate duplication of effort, to consolidate every interest and so to integrate our homes, our Sunday Schools, our Christian Endeavor work, our Colleges, our week-day religious schools, our recreational, social, and benevolent organizations and institutions that a unified impact may be made on the religious problems of our time and a coherent view of the religious life presented our youth. We shall need to modify these plans from time to time. We are entering new territory and cannot see all the way. We must ever, too, keep in mind in the foreground of all our planning—that "the child in the midst" is the object of all our efforts at systematizing, corrrelating, and integrating. Not formal instruction alone, but also the development of Christian character, is in line with our ultimate purpose. The little ones whom Jesus declared to be of His Kingdom we shall through our best endeavor strive ever to bring to Him and to hold for His Kingdom.

Integration makes it necessary that all the power to lay out a program of Religious Education should reside in a single board. Those boards in all the churches which historically have exercised educational functions primarily should all be merged into a single body. But there are also other boards of the church which, in addition to their administrative and benevolent func-

tions, have felt the need of using educational methods to effect their purposes. These boards should continue their administrative and benevolent work, but their educational functions should be transferred to the General Educational Board in working out an integrated program. The advice should be given in this connection that the number of these boards should be radically reduced. It is very likely that a business expert called in to institute a well-devised system for the conduct of the general business of a denomination would find it feasible to reduce the number of general boards of any church body to three. One of these three would be a General Educational Board, and the other two would be a Board of Missions and a Board of Publication. Under the care of the Board of Missions would be included all the business now transacted by the separate boards of Home and Foreign Missions and the various women's boards for missions. It would handle the work of relief and sustentation for the aged, for the orphans, for hospitals, and other such benevolent and philanthropic activities, as well as the work of evangelism in the sense of recruiting and promotion rather than as an educational process. There would be also a Department of Finance, which, however, would be the servant of the three boards, keeping the books for them and holding them in the spending of their funds to the budgets adopted by the boards and the income received under such budgets.

These proposed boards, and the same is true of the present boards of the church until the time of reorganization has come, should confer whole-heartedly with the General Educational Board and lay their suggestions before it, but final decision in regard to all matters of education and methods, including the making of the curriculum, should rest with the General Educational Board.

Integration will scratch off from the present list of denominational boards the names of many separate

general agencies like those for Sunday Schools, for Christian Endeavor, or other young people's societies, for colleges, seminaries, and universities, for university visitation, and other similar organizations, and mean their fusion into a single General Educational Board. It also signifies the passing of control, as at present, over their educational programs from all other boards into the hands of a General Educational Board.

In the local church, integration will mean radical changes in regard to parish organizations and their functions. It will provide for a Director of Religious Education who shall be in charge of the educational work of the local church and coördinate in authority with the pastor. In the vast majority of cases for a long time yet the pastor will necessarily have to fill this office too, but where a division of labor is possible between the educational and pastoral functions in the local church, the persons who fill these two positions should be recognized as coördinate in authority and standing in the church.

Integration will make provision for an educational committee in the local church charged with the duty of gearing together all the work of education done by it, no matter whether this educational work be a task which it has agreed to perform for the community, a general denominational board, an interdenominational or a nondenominational agency. This committee should be empowered to elect the Director of Religious Education. Its members should be elected, of course, by the church, and their terms of office arranged so as to give a continuance of policy; that is to say, the respective terms of office of the majority of them should not all expire in the same year.

Integration will also mean a complete reorganization of the educational work of the local church that will take in its curriculum, expressional activities, finances, and general procedure. The readjustments that this will involve are of such importance, however, that they

must be treated separately. We must be content at this point to call attention to the necessity for a radical and thoroughgoing reorganization.

There is no doubt that the integration we have described holds the key as a general policy to the future development of a consistent program of Religious Education, one with hope and promise of successful achievement in it. It is equally certain that the boards of the denominations already at work in the field and the organizations operating in the local churches may be depended upon to oppose such a program. Even after the general church body with authority to do so, shall have voted for such a program of unification and integration and effected the mergers which it entails of its primarily educational agencies, those remaining boards with collateral educational functions will resist the inclusion of their educational prerogatives under the jurisdiction of the denominational General Educational Board. Opposition from these sources is to be expected at first because of the general resistance to anything different which always characterizes the human race and also because of a similar general unwillingness to do the intellectual hard labor required to think through to its ultimate conclusion the issues involved in Religious Education. Nevertheless, once we have put our hands to the plow, there is no looking back. Forward is the only direction for us to take in proposals fraught with such promising consequences for the work of the Kingdom of God. However, it must be freely admitted that in translating plan into practice coöperation is the blade, correlation the ear and integration the full corn in the ear, and that the ultimate attainment of the goal of a unified and integrated program of Religious Education, effective in the general denominational relationships and in the local churches, lies many years ahead. It is our present business to proclaim the ideal and to work consistently toward it, fully recognizing that Paul may plant and

Apollos may water, but that God alone can give the increase in coöperation, in correlation, and in unification which is absolutely necessary to a fulfillment of our hopes.

INTERDENOMINATIONAL AND NON-DENOMINATIONAL AGENCIES

What will become eventually of the interdenominational and non-denominational agencies of Christian Education? Will there be any further need for them? Unequivocally, yes. However, it should be said in qualification that these agencies will devote themselves to the special work of experimentation, research, the erection of standards, and the education of the Christian public in principles and ideals. They will have to be content, and ought not to find it difficult, to withdraw from the execution of their programs in local churches. Their proposals should be submitted to the General Educational Board of the denomination as source material, which should esteem it to be one of their special obligations to integrate proposals of this kind coming to them from interdenominational and non-denominational agencies as far as possible with their own. This will necessarily mean the disappearance in the process of some of these organizations either through mergers with organizations which have similar aims and objectives, or with other interdenominational or non-denominational organizations, or by absorption in denominations themselves.

The process of elimination has already used both these methods. The various denominations, for example, have set up their own young people's societies in competition with the Christian Endeavor Society. The Christian Endeavor Society, on the other hand, has welcomed to its board of control or trusteeship accredited representatives from all the denominations. What we need here is a clear recognition on the part

of the United Society of Christian Endeavor that the responsibility for integrating its Christian Endeavor program with the balance of the educational program of a denomination rests with the denominations themselves and not with the United Society. It is worthy of note here that the Evanston Interdenominational Student Conference has gone on record as determined to unite all the organizations definitely engaged in young people's work.

The International Council of Religious Education represents the fusion of interdenominational and non-denominational agencies into a single organization, jointly controlled by territorial and denominational groups of representatives. Apparently, there are other organizations at work in the general field of Religious Education which should enter this merger. The news gave great satisfaction to those who have the good of the cause of Religious Education at heart that the International Association of Daily Vacation Bible Schools had become a department of this International Council of Religious Education, with a secretary as an official in the same. But it would give them deep concern were the movement for week day religious education to undertake to perpetuate itself in a separate organization. It should be incorporated too in the International Council of Religious Education. The Boy Scouts, the Girl Scouts, and the Campfire Girls might certainly be merged with profit with the International Council of Religious Education. Although the Boy Scout movement insists that it is not an organization, its more recent policy of employing district and council executives and its present insistence on certifying all local scout masters and their assistants and requiring annual registration of all scouts, looks very much as if it were an organization of no mean proportions. More than one other organization, interdenominational and non-denominational, similar in character should

eventually amalgamate with the International Council of Religious Education.

Reference has already been made to the Garden City and Forest Hills Conferences of the various educational agencies. These meetings are hopeful signs of a promising future but they are mere beginnings. The primary responsibility for the work of integration at present rests on the denominations. They must first merge their own boards into a working unity more closely resembling that of hand and foot belonging to the same body and then take steps to encourage the Council of Church Boards of Education, the Christian Endeavor Movement, the Missionary Education Movement, the Y. M. C. A., the Y. W. C. A., and other organizations to enter the International Council of Religious Education on similar terms. Not only should overtures be extended to these organizations to enter the International Council of Religious Education when the time comes, but nothing is more certain than that eventually they will be accepted. Later the International Council itself should become, as we have said, the Department of Christian Education of the Federal Council. As soon as the integration of their own educational agencies and forces is far enough along, the denominational boards must then notify and inform the interdenominational and non-denominational organizations that they are ready to begin negotiations, looking to the integration of their programs with their own. Inasmuch as these interdenominational and non-denominational agencies must have the backing, also, of the Christian community, the respective church bodies that have achieved a unified control will find themselves confronted with another duty, the duty of bringing about the merger of these other agencies into a working unity similar, also, to hand and foot belonging to the same body for the more ready and helpful preparation of mutually integrated programs. Two methods will be open to them of effecting the necessary

readjustments: the one positive, the use of moral suasion in conference with the leaders in these organizations, and the other negative, a refusal to integrate the program of a recalcitrant organization with their own or to allow them access for financial support to their local churches should they fail to surrender to the behests of such moral suasion. To be sure, these interdenominational organizations have thus far secured their funds from individual Christian philanthropists, a constituency that will continue for at least a generation to support them through personal contributions. It is hardly to be expected, even so, that these group leaders will be so determined upon a free lance policy in the separate perpetuation of their work that they will consider it wise to persist in their effort to finance themselves through such personal philanthropy, in the face of the open opposition thereto on the part of a well-knit unified denominational body.

Be this as it may, however, its denominational leaders in Religious Education owe a twofold duty to their local churches. First, they are under obligation to devise and set before them an integrated program of Religious Education. And their second obligation is to protect these local churches from all non-denominational and interdenominational interference with the orderly functioning of this program after its adoption in the local churches.

Finally let it be said that there will be need, of the services of both non-denominational and interdenominational agencies in the field of Religious Education, but the program of their operations must bear the countersign of the denominations concerned, working together coöperatively through their General Educational Boards. It now appears likely that their chief work will be found in the four realms set forth in outline above. They will certainly not be permitted much longer, and ought not to be permitted, to carry on nation-wide

free lance programs of promotion and independent organization.

FOR STUDY AND REFERENCE

Athearn: A National System of Education.
Stout: The Organization and Administration of Religion. Ch. IV.
Coe: Education in Religion and Morals. Part I.
Betts: The New Program of Religious Education. Chs. VII, VIII.
Squires: A Parish Program of Religious Education. Chs. III, IV, V.
Brown: The Church in America. Ch. XI. and *passim.*

Chapter III

AN INTEGRATED ORGANIZATION

We have at present far too many organizations functioning independently in the field of Religious Education. We have seen that this is true in respect to the general boards as well as to the local churches. One of the outstanding weaknesses of our church life is this over-organization. The way to correct this weakness is to integrate the organizations working in the educational field as the keys are integrated in the work of typewriting.

In the process of integrating these organizations, it will be the aim to conserve all the elements of good peculiar to the respective organizations, to remove all over-lapping and duplication of effort, to reduce the volume of machinery that must be operated, and thus obtain all along the line an increase in effectiveness and efficiency.

Inasmuch as we cannot dispense with organization, we shall find it necessary to create a new type of division of labor between sub-organizations in order to achieve the purposes set before us in any well-conceived and orderly approach toward the problems of Religious Education.

It may be well at this point to explain why some prefer to use "Christian Education" rather than this more generally current phrase "Religious Education." The domain of Religious Education is confined, in their view, to the educational work of the church, whether general or local, aside from the work of schools, seminaries, colleges, and universities. They make Christian

Education cover all that is included in the idea of Religious Education plus the work of the church institutions just named and student contacts with other schools, colleges, seminaries, and universities. Christian Education, they say, therefore, is the preferable term to use if a church body means to integrate the teaching work of its sub-organizations from the home to the university as the digestive work of teeth, tongue, palate and throat are integrated. We will never have a comprehensive and statesmanlike program of Christian Education, they tell us, until what is now known as Religious Education in the technical sense is integrated with the more formal educational machinery operated by the church in its schools, colleges, seminaries, and universities. This statement holds good whether these institutions of learning be under the direct control of ecclesiastical bodies or informal relationships subsist with them through attendance upon them as students by their members and methods used by the church to relate itself and its program to these students. In our discussion, however, we shall rub out this distinction and use the more generally current term, Religious Education, to include all that both terms are meant to connote. The general boards in some church bodies are known as Boards of Education, in others as Boards of Religious Education, and in still others as Boards of Christian Education. Unless a particular board is referred to—in which case we shall use its proper title—we shall from now on refer to such boards as General Educational Boards.

What we are seeking in this discussion is a completely integrated program of education as it affects the interest of the church and the Kingdom, beginning in the home and extending through the local church, the community, and on into the institutions of higher learning. It would appear that this is the only way we can ever construct a comprehensive program of Religious Education that will consistently embody and serve the pur-

poses of character growth and expression in churches and in their individual members throughout their lives. The whole process of education must be Christianized, and this can only be accomplished through the Christianization by integration of all the factors, forces, and agencies active in the development of the methods of all kinds that are designed to influence life and character.

INTEGRATION APPLIED TO THE ORGANIZATION OF A GENERAL EDUCATIONAL BOARD

We will say that the General Convention, by whatever name known, has provided for the integration of its boards concerned primarily with education. The persons charged with the work of reorganization will need to set about their tasks with very definite objectives of articulation and integration. There is room for considerable difference of opinion in regard to ways and means of attaining these objectives. It is the conviction of the writer that the best results would be achieved were the Committee to agree that such a General Educational Board should endorse the divisional and departmental organization of the Church School.

"Church School" is another term that needs a bit of clearing up at this time. It is not the old Sunday School re-named. The Sunday School is the Sabbath day session of what we mean by the Church School. The Church School is in charge of all the educational work of the church and parish taken as a whole. Among its sub-organizations are the Sunday School, the Daily Vacation Bible School, the Week Day Religious School, the Christian Endeavor, or other young people's organization, Scouts, whether for boys or girls, and Campfire. The colleges, the missionary, benevolent, social, and recreational organizations, and any other organization, committee, or group that undertakes

functions educational by nature in the church or parish stand in need of its offices of integration, if they wish to be sure that their work is all help and no hindrance. It may seem strange to some that colleges, used in the generic sense to include schools, colleges, seminaries, and universities, should be included in a catalogue of local agencies of Religious Education and made to fall under the oversight of the Church School. This inclusion is justified, however, for it is plainly in line with the purpose we have set before us to integrate all the agencies of education from the home to the university. According to this view, our churches are educational units engaged in the work of Religious Education and eager to lend a hand at as many points as possible in the program of the General Educational Board. These local units should regard themselves as a preparatory religious training school for the religious training their boys and girls are to receive in the colleges and as post-graduate religious training schools to which they will return when they get their diplomas. The teaching and the thinking in these local units should be linked up in these ways with the colleges. The colleges, and be it remembered that we are here using this word in the generic sense, owe it in their turn to these local units not only to keep them supplied with pastors, but with trained lay workers as well, and ground all who come to them for study in the principles of Christian idealism. We shall return to this matter later when we discuss the Christian Leadership Training phase of the integrated program.

Keeping in mind the far-reaching ramifications of the oversight exercised by the Church School as we have described its functions, we may well believe that the Committee would conclude that the best form of organization for a denominational General Educational Board to adopt would be one that sought to solve its problems of integration along the lines exemplified in the division of labor between departments in the

thoroughly graded local Sabbath day branch of the Church School.

The General Educational Board ought to consist of from five to twenty-five members, according to the size of the denomination and the desire to make it representative and distribute it properly territorially. Some of the larger denominations may feel it to be wiser to have more than twenty-five members. The Board should not be so large as to be bulky, but it should be large and representative enough to command approval and at the same time remain efficient. This General Educational Board will be manned by the usual officers and organized in accordance with the rules of government of the denomination.

After its own organization, the next step of the Board will be to elect a general secretary, an office which will correspond in a general way with that of Director of Religious Education of the local church. In the larger denominations the necessity may arise for more than one general secretary, a situation which we find now in the Federal Council of Churches, which has two general secretaries. The general secretary will be the directive and mediating official of the General Educational Board and the entire educational program of his denomination will head up in his office and personality. Whenever there is doubt as to jurisdiction touching any matter, the ultimate decision will rest with him.

The general secretary will send in nominations to the General Educational Board for divisional and departmental secretaries to share with him the tasks of administration connected with the program of education for the denomination. The number and the degree to which the specialization of the work of these secretaries shall be carried will depend upon the size of the denomination. For the smaller denominations there will likely be only territorial division secretaries who will be charged with administrative, field, and editorial duties within their division or province. The prepara-

tion of materials for the curriculum of Religious Education should be the prerogative of the General Educational Board, and for best results actual contact with the constituency through the performance of administrative and field duties should be associated with editorial duties on the part of these divisional secretaries. Accordingly, in the smaller denominations besides the general secretary, who should also be the editor-in-chief of all religious educational literature, there should be a secretary for the Children's Division, a secretary for the Young People's Division, a secretary for the Adult Division, and a secretary for Administration and Leadership Training.

Under this plan the college work of the General Educational Board would naturally be assigned to the secretary of the Young People's Division, and the Summer Schools and Institutes conducted by the Board would naturally be under the jurisdiction of the secretary of Administration and Leadership Training. All the secretaries, however, should be well posted on the whole subject of religious education so that when they visit the public gatherings and assemblies of the church, they will be able to present the complete message and not merely the message of their particular Division. All of them should serve as faculty members in the Summer Schools and Institutes conducted by the General Educational Board.

Of course, the larger denominations will need a much greater number of secretaries. In addition to these divisional secretaries who would take the rank of assistant general secretaries, there would be secretaries for sub-divisions such as the Beginners' Department, Primary Department, Junior Department, Intermediate Department, Senior Department, Young People's Department, the Department of the Home, the Leadership Training Department, and others, to the extent that the work may require and the resources of the Board permit. Here, again, right practice will see to it that

each of these secretaries shall have contacts with the local constituencies through the performance of administrative and field work and likewise be assigned editorial duties. It might also be well to say in this connection that room should be found also for a college secretary, a university secretary, a seminary secretary, and other highly specialized secretaries, in the personnel employed by the General Educational Board of the larger denominations.

Denominations large enough to be well represented in many parts of the country provided for what are known as Regional Conventions, in which smaller bodies such as Conferences are grouped. Such denominations would likely possess, in addition to the general secretary, officials that might properly be designated as Regional Directors of Religious Education and also Conference Directors of Religious Education. These directors may or may not be salaried officers. Provided the sub-organizations are closely linked to a General Educational Board, an integrated program can be put in force without waiting for similar inter-divisional links to be forged. In fact, the present state of organization in the denominations is such that these inter-divisional links are impossible, and it is doubtful if it is desirable to attempt to forge them at this time. This uniformity can wait till the Protestant denominations organically unite.

INTEGRATION APPLIED TO THE ORGANIZATION OF THE LOCAL CHURCH SCHOOL

Integration will choose the Church School as the right form for the local units of the denomination. In it the organization will be along divisional and departmental lines and the size of the school will determine the extent to which sub-organization will be carried. The ideal arrangement is to have a Director of Religious Education, a general administrative staff, divisional

superintendents, departmental principals, teachers, assistant teachers, secretaries, pianists, and other helpers for the various departments and classes.

A word should be said about the general staff to be associated with the Director of Religious Education who may or may not be the general superintendent of the Church School. In fact, it is better that he should not be, but that some man of fine executive ability and skill in presiding over mass meetings should be elected to this position. His general staff should also include a general secretary, a classification superintendent, and many other officials which conditions peculiar to the local situation may demand.

Probably the smaller schools will find it necessary to have two classes in the Children's Division—the Beginners and Primaries in one class, the Juniors in another—a Young People, and an Adult Class. This would appear to be the minimum for any school. At any rate, not many schools are forced to have fewer than four classes. Schools of medium size should, if possible, divide the Children's Division into four classes: one for Beginners, one for Primaries, and two for the Juniors—one for boys and one for girls. They should have six classes in the Young People's Division: a class for boys and another for girls in each of the three age Departments of that Division. And if possible there should be two classes of adults, one for men and one for women. A school divided into these twelve classes would use not the Closely Graded Lessons, but the Group Graded ones up to the Young People's Department, where the principle of elective courses could then begin to function. The Uniform Lessons will likely continue to be used for many years in the smaller schools; and also in the Young People's and Adult Divisions, in the Children's Division, to some extent even of the medium-sized school.

Corresponding to the General Educational Board of a denomination, the local church should have a Com-

mittee on Education elected by the church, with the terms of office of its members so arranged that an unbroken policy can be easily maintained. This Committee on Education should appoint the Director of Religious Education. Oftentimes he will be the pastor; but sometimes a voluntary local worker of educational experience will be available with sufficient leisure to permit him to give the necessary time to the work. In many instances he will be a paid, full-time lay worker, who has taken courses especially to prepare himself for this particular work of education. Many of the large churches now employ such Directors of Religious Education and give the person undertaking this position coördinate rank with the minister. The Director of Religious Education is really an educational pastor of the local congregation, whereas the minister is the pastoral educator of the local congregation. Upon the nomination of the Director of Religious Education, this Committee on Education will appoint all the officers of the Church School and outline the policies to be pursued in the conduct of the school. They will hold the Director of Religious Education responsible for the execution of their plans and policies. Another of their special duties will be to educate the church and parish up to the necessity for modern educational plants and to a willingness to stand the expense. Only persons of educational vision should be elected to the Committee on Education, which should vary in number from three to seven. It is doubtful if any church can use more than seven persons to advantage on such a committee.

The first duty of the Director of Religious Education will be to take a survey of the educational forces and agencies at work in the congregation and begin to integrate them through the divisional and departmental organization of his school into a complete Church School. Such a survey will no doubt reveal various activities, more or less educational in character, carried

on by Christian Endeavor or other young people's organizations, one or more Missionary Societies, a Daily Vacation Bible School, a Week Day Religious School, the public school, Scout and Campfire organizations, etc., etc. He will find each of these organizations equipped with duly elected officers but with only a part of those who should be interested in their work definitely belonging to their membership. He will necessarily have to use tact in his performance of the task of integrating these organizations, and it may take him several years to bring about conditions which he would consider even moderately satisfactory; yet he will make these first moves with his main objective clearly before him and approach nearer his ideal as rapidly as the local situation warrants. In addition, it should be said that eventually every one of these sub-organizations should be integrated or cross-linked closely first with the Division into which it falls, then with the sub-division or Department, and, where necessary, with the still smaller unit, *i. e.*, the individual class. The most difficult of these departments to lock together in this way will be the Intermediate. We will illustrate how this work of integration can be finally and effectively accomplished in this department, and the same principles that accomplish it there will apply to all the others.

INTEGRATION ILLUSTRATED BY THE INTERMEDIATE DEPARTMENT

Youngsters of the Intermediate age constitute the membership, partly at least, of organizations like the Christian Endeavor, Missions, Boy Scouts, Campfire Girls, Daily Vacation Bible Schools, and Classes in week day religious instruction. They also belong to the public school, the Hi-Y, and the Girl Reserves. We must tie all these lines of work together by using the same officers and leaders to man them as those that

head the Sunday School. For example, the Superintendent of the Intermediate Department of the Church School should either be the Superintendent of the Intermediate Christian Endeavor Society and of the Young People's Missionary Society, or he should be the one to designate which other officer or teacher of the department shall serve in this capacity. There is no need to have independent sub-organizations of this kind which have no place to turn for recruits except to the boys and girls of this department. If it is a good thing for members of the Intermediate Department of the Sunday School like Tom and Sue to belong to Intermediate Christian Endeavor and to the Young People's Missionary Society, it is also good and desirable for Sam and Mary likewise to belong. That is to say, all the children in the Intermediate Department of the Sunday School should meet as a department in the Christian Endeavor Society, which should serve, in the language of current thinking and practice, as their expressional organization, and include manual training and arts along with dramatization, visitation, and general social service, as well as the group prayer meetings now held in its name. The question need never then be raised as to whether they wish to belong or not; and the same would be true of the Young People's Missionary Society. The Intermediate Department of the Church School should meet as a whole and function as a unit in every case, not only in its Sunday School sessions, but in its Christian Endeavor Society and Missionary Society sessions as well. The same officers and teachers who officiate on the Sabbath in this department should also officiate at these other meetings, so that the department can carry out a consistent program of education and the children constituting its membership be conscious of no break in their experiences.

Now when it comes to the Boy Scouts and Campfire Girls, officers and teachers who work with this Intermediate Department of the Church School should be

chosen as the Scout masters and assistant Scout masters of the troup or troups, in accordance with the requirements of the local situation, and likewise the guardians or assistant guardians for the Campfire girls. In this way a consistent triple program of instruction, expression, and recreation can be carried out in the local church, and it is doubtful if such a program can be carried out on any other basis. It will also surprise those who undertake to interlock their work after this method how gladly boys and girls will coöperate with them and how willingly they will consent to participate in all three branches of Church School activities. As it now is, a boy sometimes becomes so interested in the Scouts that he neglects the Sunday School. A particular girl not infrequently becomes so interested in the Campfire that she does likewise. Also, as things are now, Christian Endeavor and Missions reach only a small part of the full parish quota of boys and girls in any adequate way.

This plan also fits in beautifully with the claims of the Week Day Religious School and the Daily Vacation Bible School, as well as with the public school upon the time and mind and strength of the same boys and girls. The Intermediate age corresponds to the Junior High School period in the public school system. Some of the teachers of these boys and girls in the public schools should be secured, if possible, for service in the Sunday School, Daily Vacation Bible School, or Week Day Religious School so as to strengthen the impression that all these agencies are part and parcel of the one program of education, both secular and religious. At any rate, the teachers on Sunday of these Intermediate age boys and girls should be, as far as possible, their teachers in the Week Day Religious School and in the Daily Vacation Bible School.

When the local church has put on such a triply unified program of Religious Education for its boys and girls as we have suggested, there will be no need for

the Y. M. C. A. to have its Hi-Y Club for boys, or for the Y. W. C. A., to have its Girl Reserves. Their continued existence would only complicate the task of schedule making unduly, and serve, though undesignedly, to wean them away from devotion and loyalty to the church. Any other organization or movement that promises to serve the life of Intermediate boys and girls to fresh advantage should be linked up with the Church School as a sub-organization of the Intermediate Department, for the Church School, as we have said, must claim the oversight of all the agencies of education in the local church. The books loaned to the boys and girls, from the Church School library and other public collections, should be in line with the general program of education; their recreation and social life should also be geared into it. It will thus be seen that the creation of this triply unified plan of administration is therefore a method either of eliminating organizations or of ending their conduct as free lances.

OTHER DEPARTMENTS

The plans and suggestions outlined above for the re-organization of the Intermediate Department can be applied successfully to all the other Departments and Divisions of the Church School.

We append herewith a chart, showing how these various organizations may be integrated in the Church School.

INTEGRATION APPLIED TO COLLEGES

Student religious activities at the colleges, too, suffer from over-organization. On a typical college campus, a recent survey discovered organizations attached to the Y. M. C. A., Y. W. C. A., Christian Endeavor, Student Volunteers (including Life Work Recruits),

Sunday School	Week-Day Instruction	Christian Endeavor	Recreational and Social Activities	Missionary and Benevolent Activ.	Extension Work
Children's Division					
Cradle Roll—up to 4	Kindergarten			Cradle Roll	
Beginners—4, 5	W. D. R. S. D. V. B. S.		Department Activities	Cradle Roll	
Primary—6, 7, 8	Public School W. D. R. S. D. V. B. S.		Department Activities	Cradle Roll	Reading Courses Summer School
Junior—9, 10, 11	Public School W. D. R. S. D. V. B. S.	Junior	Department Activities Cub Scouts (Pig Tails)	Willing Workers Glad Gleaners	R.& C. Courses S,S,I, and C.
Young People's Division					
Intermediate—12, 13, 14	Public School W. D. R. S. D. V. B. S.	Intermediate	Scouts, Campfire Hi-Y, Girl Reserves	Intermediate	R.& C. Courses S. S., I. and C
Senior—15, 16, 17	Public School W. D. R. S. D. V. B. S.	Intermediate	Scouts, Campfire Hi-Y, Girl Reserves	Intermediate	R.& C. Courses S,S,I, and C.
Young People (18-20)*	L.T.C., I.H.L.	Senior	Department Activities	Young People's	R.& C. Courses S,S,I, and C.
Young People (21-24)*	L.T.C., I.H.L.	Senior	Department Activities	Young People's	R.& C. Courses S,S,I, and C.
Adult Division					
Organized Classes	L.T.C.	Church Prayer Meeting	Adult Div. Activities	Missionary Soc., Ladies Aid , Brotherhood	R.& C. Courses S,S,I, and C.
Parents' Classes	P.T.C.	Church Prayer Meeting	Adult Div. Activities	Missionary Soc., Ladies Aid , Brotherhood	R.& C. Courses S,S,I, and C.
Department of the Home	P.T.C.	Private Devotions	Home Duties	Home Duties	R.& C. Courses S,S,I, and C.

Explanation: W.D.R.S.—Week-Day Religious School; D.V.B.S.—Daily Vacation Bible School; L.T.C.—Local Training Class; I.H.L.—Institution of Higher Learning, Bible and Religious Education Departments; P.T.C.—Parents' Training Classes; R. & C. Courses—Reading and Correspondence Courses, the Correspondence Courses to be administered by the Department of Religions Education in co-operation with the Colleges: S.S.,I and C—Summer Schools, Institutes, and Conferences, preferably held at the Colleges, or at good recreational centers. Institutes may be held in local churches or for groups of local churches.

Note: The Administrative Division will participate in the same activities as the Division to which the workers individually belong, the general workers being classified with the Adult Division. The R. & C. Courses and S. S., I. and C. will have special reference to them in their professional equipment.

*Married young people should be classified in the Adult Division.

Sunday School, and Ministerial Association. This college was located in a community in which there was no church except that conducted on the campus by the college pastor. The citizens of this community also belonged to it and constituted its permanent membership.

Each of these organizations had a complete set of officers and insisted on having a meeting each week for prayer and discussion. One student was president of three of them and during the week attended five prayer or discussion groups. In addition, three of these groups had voluntary Bible study courses and this same student was enrolled in two of them.

The religious life of the campus was artificial in the extreme, it had absconded well-nigh completely from solid realities. It was emptying itself away in idle forms of prayer, praise, testimony, and a little study of a light sort. The graduates of this college were going out into life with the false notion that this was the way to serve the spiritual interests of the Kingdom.

To remedy this situation, the survey conducted by the Department of Religious Education of the college recommended that these free-lance organizations on the campus be integrated and made sub-organizations under the oversight of a single control. The following constitution and by-laws were adopted, under which the religious life of this college has been operating with fine success for several years. The name given to the integrated religious organization of the campus was "The Religious Activities Organization." The constitution and by-laws follow:

CONSTITUTION FOR A COLLEGE RELIGIOUS ACTIVITIES ORGANIZATION

Preamble

Feeling the need of closer coöperation among the various religious organizations

ministering to the spiritual life of the student body and desiring to correlate and coördinate them in such a way as to avoid needless duplication of effort, while at the same time designing to conserve and promote the best interest of each organization as of each student, we, the cabinets of the said religious organizations, have adopted the following constitution.

Article I—Name

The name of this organization shall be The Religious Activities Organization.

Article II—Purpose

The purpose of the organization shall be that set forth in the preamble to this Constitution, modified and enlarged from time to time as experience may suggest and the constituent bodies decide.

Article III—Members

The members of this organization shall be the cabinets of the Y. M. C. A., Y. W. C. A., Christian Endeavor Society, Student Volunteer Band, College Sunday School, and Ministerial Association, with such other allied religious organizations as may by vote be admitted.

Article IV—Officers

The organization shall have as its officers, a president, vice-president, secretary, and treasurer, whose duties shall be those prescribed for such officers in Roberts' Rules of Order. These officers shall be elected by the cabinet members of the constituent bodies and may be chosen from the whole group of college students. Other officers may from time to time be added, as the organization may decide.

Article V—Departments

The organization shall have as many departments as there are constituent bodies and the cabinets of these bodies shall constitute these departments. These departments shall report to the proper outside organizations the work of their respective department and be responsible for the development of the same upon the campus.

Article VI—Committees

This organization shall have the following committees: Group Meetings, Study Courses, Social Activities, Budget, Membership, and Community Service, and such others as may from time to time be added. Each committee shall have six members, and at no time less than one for each constituent body. The president shall appoint these committees after consultation with the president of each constituent body.

Article VII—Duties of Committees

Section I. Group Meetings—This committee shall arrange for as many prayer and discussion groups and other types of meeting as in its judgment is wise. There shall be at least one monthly public service for all the groups and all group meetings shall be held at the same time on Sunday, but not at the Sunday School hour. There shall also from time to time be group meetings for men alone and for women alone. There shall be prayer and discussion groups as follows: Y. M. C. A., Y. W. C. A., Christian Endeavor, Student Volunteer Band, and Ministerial Association. Other groups may from time to time be provided. Whenever any group numbers more than forty it shall be divided. This committee shall meet on Mondays following chapel with the Fac-

ulty Committee on Religious Organizations to plan its weekly programs in detail.

Section 2. Study Courses—This committee shall construct a program of Christian themes for the year and arrange with the Sunday School Superintendent to have them given in the College Sunday School Classes.

Section 3. Social Activities—This committee shall have charge of the stunts and other social activities of the constituent religious bodies.

Section 4. Budget—This committee shall canvass the student body to raise the budget submitted by them for the constituent religious bodies and adopted for the year for each, using the weekly envelope system of collection for the pledges secured.

Section 5. Membership—This committee shall look after securing members, attendance, and other such items as naturally fall to such a body.

Section 6. Community Service — This committee shall articulate its work with the Department of Religious Education of the college, assisting in every way possible, particularly in the week-day religious work, the supervised play, the Boy Scouts, and Campfire girls of the community graded school pupils, and also taking part in the work for the negroes and the Christian Orphanage, and in such other work as may from time to time be instituted.

Article VIII—Amendments

This Constitution may be amended by a two-thirds vote of the cabinets of the constituent bodies and the organization's officers, after a month's notice has been given on the college bulletin boards. By-laws may be passed at any meeting by a two-thirds vote of those present.

By-Laws.

1. All young women members of the prayer and discussion groups shall be counted as members of the Y. W. C. A., and so reported to the national organization.

2. All young men members of the prayer and discussion groups shall be counted as members of the Y. M. C. A., and so reported to the national organization.

3. All, both young men and young women, members of the prayer and discussion groups, shall be counted as members of the Christian Endeavor Society, and so reported to the national and denominational organizations.

4. The conditions of joining the Ministerial Association and Volunteer Band must be strictly adhered to in counting their membership.

5. Study courses may be reported for each organization, its department determining the method of arriving at the membership.

6. Whenever the field representatives of any constituent body visit the college, they shall deal with the department of the Religious Activities Organization having to do with the particular kind of work, and not with the officers of the Religious Activities Organization.

7. No membership fee shall be charged any member of any constituent body, though subscriptions may be taken for such purposes as the department may recommend and the Religious Activities Organization approve.

8. Each department shall vote out the part of the budget that falls to it, the treasurer of the Religious Activities Organization having first received and paid the same over to the proper department treasurer.

9. Only one regular business meeting a

month shall be held. Called meetings may be held when necessary.

10. Meetings of the departments and of the committees may be held whenever necessary.

11. Should any cabinet member of any constituent body be elected to an office in the Religious Activities Organization, his office in the constituent body, by such election, becomes vacated, and that body will be expected to elect his successor.

12. Elections to all departments shall be held on the second Tuesday in May of each year.

13. Officers of the Religious Activities Organization shall be elected on the third Tuesday in May of each year.

14. No person shall serve as a member of more than one department.

15. A member of a department may also serve on one committee, but not on more than one.

16. Enrollment in and attendance on the Study Courses shall be voluntary, but two absences in a month, except for sickness or other providential cause, shall exclude a member from a course.

RECOGNITION AND PROMOTION

With our desire to do all the good we can in our local Church Schools, it is doubtful if we can promote pupils by any other standard, while attendance continues to be voluntary, than age or the public school grade. But we have a powerful incentive to secure attendance and excellence all along the line in the form of Certificates of Recognition given to those who have attained certain standards and in doing this publicly. All others will just be promoted.

FOR STUDY AND REFERENCE

Athearn: Religious Education and American Democracy.
Athearn: A National System of Education.
Committee on the War and the Religious Outlook: The Teaching Work of the Church. Ch. IX.
Brown: The Church in America. Ch. XIV.
Squires: A Parish Program of Religious Education. Ch. VI.
Harper: The New Church for the New Time. Ch. III.
Winchester: Religious Education and Democracy. Ch. XI.
Evans: The Sunday School Building and Its Equipment.
Cope: Education for Democracy. Chs. XVI, XVII.
Bower: The Educational Task of the Local Church. Ch. III.

Chapter IV

AN INTEGRATED CURRICULUM

Theory and practice with regard to the curriculum of Religious Education is in a state of flux unprecedented in the history of the church. This attitude of uncertainty applies both to the points of emphasis in its aims and to what shall be called the right methods of achieving them. There is no agreement even as to the nature of the child, nor as to what constitutes Christian character. Thought on the whole subject is in a state of unstable equilibrium, and a wag has aptly nicknamed the curriculum a "Queericulum."

The most hopeful sign of a change for the better in this situation is the determined effort on the part of the International Lesson Committee to solve the problems involved. A sub-committee, under the leadership of Dean W. C. Bower, is working on an integrated curriculum, by which his committee means a curriculum that will bind the instruction laid out to be given on the Sabbath with that prescribed for the Week Day Schools of Religion and the Daily Vacation Bible Schools so that they will interlock and supplement and re-enforce one another. The Department of Research and Service of the International Council of Religious Education is also experimenting on specific problems and conducting exhaustive surveys at the request of Dean Bower's committee, in addition to its other important work. An exhaustive inquiry is being conducted by Teachers College of Columbia University also, under the leadership of Hugh Hartshorne and Mark A. May, with special reference to character education.

Other agencies, too, are doing investigation work on the curriculum.

Meanwhile, we may define the curriculum as the sum total of the educational influences that enter into the direction and formation of Christian character. Some may think that the primary purpose of such a curriculum should be the impartation of certain forms of useful knowledge. Others will consider that the chief end of the curriculum is the provision which it makes for moral discipline. A third group will insist that the aim should be to take the racial experiences as a guide and see to it that the individual in orderly process shall repeat the experiences of the race in his spiritual growth. A fourth party will insist on the value of the normal and natural experiences of the particular age-group to which a student belongs and would evaluate all curriculum material in terms of its fitness to minister to such normal experiences and tendencies.

A sub-committee of the International Lesson Committee, of which Dean Bower is the chairman, is proceeding with its work of curriculum making from the standpoint that student experience should be the paramount influence in determining the curriculum. This committee is also fully persuaded that the curriculum which finally wins the day will be pupil-centered rather than material-centered. A pupil-centered curriculum is a curriculum immersed in the experiences and tendencies normal to the child year by year, from which it makes its selection of those which have most value for character development, and then seeks for materials and methods by which to motivate, purposively control and direct these normal tendencies and experiences into the channels of Christian idealism and the development of Christian character. Instruction must pass over into conduct before Religious Education is complete. As we learn more of the child, changes in the curriculum will be made to correspond. A fixed

curriculum in a world of enlarging experiences is, therefore, bound to be a failure.

Keeping these general considerations in mind, we should say that far more is meant in this discussion by an Integrated Curriculum than Dean Bower and his committee are attempting. We mean that all the materials and apparatus calculated to exercise a formative religious influence over the child from the home to the university are to be integrated into one self-consistent program of Religious Education. We do not mean that this curriculum can ever be completed. It must always be subject to change and enlargement. There will be constant need for readjustments as the world of our experience grows and the applications of our knowledge of psychology to Religious Education increase. Nevertheless, the principles that should underlie an integrated curriculum can be stated with certainty, and the application of these principles left to the General Educational Boards and to the Directors of Religious Education in local churches.

CURRICULUM BUILDING AND THE GENERAL EDUCATIONAL BOARD

Very likely the General Educational Boards of the different church bodies will make use of the lesson materials in course of preparation by the International Lesson Committee. In passing, we may say that we hope that this committee will soon be made an integral part of the International Council of Religious Education. This does not necessarily mean that any General Educational Board will use all the material sponsored by this committee just as it has been prepared or recommended. Modifications and adaptations will be in order as a particular General Educational Board may in its best judgment determine.

The International Lesson Committee has already prepared three separate courses of study, known as the

Uniform Lessons, the Closely Graded Lessons, and the Group Graded Lessons. They are now at work laying out an Integrated Curriculum, as we have said, under the leadership of Dean Bower. It will be the duty of the several General Educational Boards, either separately or in coöperation, to edit these various series of lessons recommended by the committee and then to circulate them throughout their constituency.

The ideal selection, of course, is the Closely Graded Series with a special course for each year, beginning with the fourth year and reaching through the senior year at high school. The usefulness of these courses of lessons, however, is confined to the larger schools. Schools of the medium size will find the Group Graded Lessons, which begin with a Primary and conclude with a Senior Department graded by three year cycles, much more suitable for their needs. While the last of the three, the Uniform Lessons, cannot be justified on pedagogical grounds, nor on grounds of child experience, expediency and hallowed custom for many years yet will afflict the work of Religious Education with them. Smaller schools, particularly those in rural sections, will continue to use them, and because of the profit accruing from their publication, certain publishers and lesson writers will continue to defend and advocate them. For the Young People's Department, that begins with the eighteenth year, and for the Adult Division, these lessons may serve a useful purpose, but in the Children's Division and the Intermediate and Senior Departments of the Young People's Division, the spiritual interests of the children and young people demand their discontinuance in favor of the Group Graded or the Closely Graded Lessons.

The custom in practice at present of permitting Missionary Societies, Christian Endeavor Societies, and other organizations and causes to introduce courses of study to be followed by selected groups will be discontinued in an integrated program. In editing the

lesson materials for its constituency, a General Educational Board will give special emphasis in its treatment of the lesson materials to the various denominational causes and enterprises on the dates set for that purpose in the calendar. This will be particularly true of the materials of the curriculum prescribed for use from the fourth year through the seventeenth. Of course, a General Educational Board will confer with the other general boards of its own denomination in regard to their plans, and will integrate them by incorporating these aims, objectives and appeals in their treatment and editing of the materials of study. In this way it will no longer be necessary for any of the several constituent bodies of the church to undertake to organize special study groups in local churches to the undoing of the regular curriculum and the confusion and dismay of the local leadership.

It remains to be said, however, that, in the Young People's Division, beginning with the eighteenth year, and in the Adult Division, the General Educational Board should provide for elective courses, conforming these courses as far as possible to the prescribed courses of study and including in the curriculum for these ages the special courses urged by the constituent boards. For example, when the period set for the study of foreign missions has arrived, the General Educational Board should have selected or edited courses ready for use that will introduce the young people from the eighteenth year and the adults of the local churches to the foreign mission study books as now annually provided, or to their equivalent, and should urge their constituency to select and pursue this line of study.

In actual practice, the General Educational Board will probably find that the offer of alternative courses will be the most feasible policy to pursue in the Young People's Division from the eighteenth year and in the Adult Division, and these courses should cover, in

addition to those that follow the regular schedule of the Church Year, other courses such as the following: Teacher Training, Social Service, Stewardship, Life-Work, Personal Workers, Religious Doctrine, Missions, Philosophy of Religion, Psychology of Religion, History of Christianity, Comparative Religions, Training the Devotional Life, Soul-Winning, Religious Art, For New Converts, Geography of Bible Lands, Child Nature and Nurture, Old Testament, New Testament, Christian Union, Religious Education in the Church, Religious Education in the Home, History of Religious Education, Church History, The Church and Industry, Sacred Music, Christian Internationalism, Parents' Problems, Life Problems of Young People, Life of Christ, and Christian Essentials. This is a transcript of the list of such courses now offered by one of the General Educational Boards. Of course, this list can be modified to suit. After a period of years, a splendid curriculum can be developed that will adapt itself to local needs, promote the understanding of the principles of Christian character, incorporate these principles into Christian living, and articulate itself with the programs of promotion of the constituent boards of the denomination. All this can be done without introducing any new machinery in the denomination and in the local churches, and with an efficiency that will be appreciated by all.

The General Educational Board will also, in its curriculum building, provide for Leadership Training in institutions of higher learning, in summer schools, institutes, and conferences. This work of Leadership Training will be integrated by inter-lockings that will be provided with the general curriculum and program of the denomination. Detailed discussion of this matter will be postponed, however, until we come to consider in a special way the program of Leadership Training.

The promotion of Reading Courses by the General Educational Board will become a very fruitful source of benefit to the entire personnel of a church. These courses should be for pupils of all the various ages in the local Church Schools and also for the officers and teachers in these schools, and they should be brought into line and integrated thoroughly with the curriculum. They should help in the development of character on the part of pupils and result in a high degree of professional efficiency on the part of officers and teachers. The denominational Board of Publishing will coöperate with the General Educational Board in promoting these Reading Courses. We shall recur to this matter when we take up the consideration of the problem of an integrated program of denominational publishing.

In the building of its curriculum the General Educational Board must keep in mind the Week Day Schools of Religion and the Daily Vacation Bible Schools of the denomination. Pending the issuance of the integrated curriculum of the International Lesson Committee, it should select, approve, or otherwise provide courses of study for these classes which will be in line and integrate with the lesson materials taught in the Sunday Schools, so that the religious experience and spiritual development of the pupils may proceed in an unbroken sequence.

The General Educational Board will keep in mind also the different phases of work that have been brought under the wing of the Church School, such as Boy Scouts, Girl Scouts, Campfire, Hi-Y, Girl Reserves, public school, Christian Endeavor, or other young people's work, Missions, Colleges, and any other recreational, social or benevolent sub-organization or enterprise which it may appear advisable to approve and employ. Some of these organizations or enterprises have courses of study which they wish pursued. Where

these courses of study are approved, they should be adjusted and integrated with the regular courses given in the Sunday and week day sessions of the Church School. By cross-reference treatment in the curriculum for the various Sunday and week day sessions of the Church School, all the aims, ideals, and aspirations of these several organizations or enterprises can by their use as source material for illustrations and in other ways be woven in and thoroughly integrated with the regular curriculum.

The educational side of Christian Endeavor is rather more difficult of integration. The fact that this society does not conform its nomenclature to the divisional and departmental gradation of the Church School gives rise to misunderstanding and confusion. The Intermediate Christian Endeavor Society, for example, takes in the same people divided between the Intermediate and Senior Departments of the Young People's Division of the Church School. The requirements for membership in the Senior Society correspond to those of the Young People's Division. There is need for readjustment. The United Society of Christian Endeavor should be willing to change its nomenclature to correspond with the more generally accepted terms. It should also provide topics specially adapted to each department of the Church School and in line with the courses there pursued. In the treatment of the curriculum materials for the Sunday and the week day sessions of the Church School, the General Educational Board in turn should introduce cross references to the materials in the courses of the Christian Endeavor Society or other young people's organization, wherever possible in the way of illustration and otherwise. This would make it impossible for those who attend the sessions of the Church School or other of its sub-organizations to feel that there is a conscious break between those sessions and the Christian Endeavor meetings. When the ex-

pressional program comes up for discussion we will have far more to say about the reorganization and reconstruction of Christian Endeavor and the other organizations of the church which correspond to it. It should further be said that the offering of courses of study, such as those on Missions, Stewardship, Expert Endeavor, and the like in the Christian Endeavor groups, should be discontinued as an unwarranted addition to Christian Endeavor work. If these courses are to be offered under the auspices of this organization or enterprise at all they should be substituted and pursued during the time set aside for the regular Christian Endeavor group meetings: otherwise they should be drawn into and integrated with the curriculum given in the Sunday School or one of the week day sessions of the Church School.

In its treatment of curriculum materials, the General Educational Board will be alert to integrate the religious instruction both for the Sunday and week day sessions of the Church School with the curriculum of the public school by incorporating as many points of contact as possible between them. The editors of the curriculum of Religious Education, therefore, should not only look at the materials which they propose to incorporate from the standpoint of their own curriculum, but they should familiarize themselves with the curriculum of the public school, in order that they may by cross-reference to and use of public school curriculum material as illustrations and in other ways supply contacts with the subject matter pursued by the pupils in the public schools. The same attitudes toward life should be inculcated in both schools. In this way the notion that public education is secular and that Religious Education is sacred will be overcome by the inevitable realization on the part of the pupils that all knowledge has spiritual qualities and applications. The present hiatus between public education and religious education leads to most un-

fortunate consequences, and a splendid door of service is open to the leaders in the field of Religious Education in bridging this unfortunate gap. A sound psychology of Religious Education imperatively and absolutely demands that this misunderstanding shall be corrected.

THE RELIGIOUS EDUCATION CURRICULUM IN THE COLLEGES

We have already described the integration of the religious activities in the college through a Religious Activities Organization. Provision was made in this method of integration for elective "Study Courses" to be pursued in the Sunday School classes of college students. The General Educational Board should recommend to colleges, or supply them with courses of study suitable for this purpose. The colleges will also offer in their Departments of Bible, Religious Education, and Christian Education,[1] as part of their regular instruction and work that counts toward a degree courses that deal with the principles and methods of Religious Education and that will also drill the foundation principles into their students of a consistent Christian character. We shall have more to say on this point when we undertake to discuss Leadership Training. In its editing and treatment of the curriculum materials for the Sunday and week day sessions of the Church School, the General Educational Board will also seek for opportunities to make references to the various forms of training for life given in the colleges and other educational institutions connected with the church, and in every way possible endeavor to sow the seed of loyalty to these institutions and foster a disposition to attend them when of age and afterward contribute to their financial support.

[1] Used by some colleges to include both Bible and Religious Education courses.

WORSHIP AND THE INTEGRATED PROGRAM OF RELIGIOUS EDUCATION

One of the finest opportunities for happy strokes of integration in making up and carrying out a comprehensive program of Religious Education offers itself in the period of worship in the various divisions and departments and, in case of small schools, the general school. Stories or short addresses should be introduced into these periods of worship which will feature the ideals, aims, objectives, plans, and programs of the various constituent boards of the denomination. These periods should be taken advantage of by the General Educational Board to bring before the local schools these items of such tremendous import in the education of the whole church in the whole program of the denomination. The General Educational Board will call in the assistance of the constituent boards in the preparation of materials for this purpose and pass the sifted results on as suggestions to the local church. In the final recasting of this material, the General Educational Board must keep in mind questions of differences of adjustment to fit the closely graded school, the medium-sized school, and the very small school. It will also provide for mass meetings at special times in all the schools, at which pageants will form part of the general exercises. Naturally, also, the board will bear in mind the subjects of study from Sunday to Sunday in suggesting materials to be used in the periods of worship for the local Church Schools. In this way, in addition to the integration by means of incidental cross-references that is possible in the lesson set for study for the Sunday and week day sessions of the Church School, the General Educational Board will be enabled to bring the objectives and appeals of the denomination as a whole before the constituency, in the uplifting atmosphere of worship. Such use of the periods of worship for a generation will produce a membership in any

denomination thoroughly informed and intelligently devoted to the whole program of the whole church. The material turned over to the local Church Schools for use in this worship period will be varied in character, but there is no doubt that story material, human interest material, and material designed to motivate conduct in Christian channels will constitute a large percentage and yield a correspondingly large harvest of good. One of the Boards of Christian Education in its general monthly periodical for leaders in the work of Religious Education publishes a list of things to do in each issue and supplements these general suggestions with pamphlets and other literature sent directly to these local leaders.

FOR STUDY AND REFERENCE

Betts: The Curriculum of Religious Education.
Bower: The Curriculum of Religious Education.
Collings: An Experiment With a Project Curriculum.
Dewey: The Child and the Curriculum
Bobbit: The Curriculum. Chs. I, VI.
Meriam: Child Life and the Curriculum. Chs. V-XII.
Wells: A Project Curriculum. Sections II, III, IV.
Charters: Curriculum Construction. Chs. I, V.
Bobbitt: How to Make a Curriculum. Chs. I-V, XIX.
McKendey: Correlation of Public School and Week Day Religious Curriculum. Religious Education. Vol. XXI, pp. 96-101.

Chapter V

AN INTEGRATED EXPRESSIONAL PROGRAM

By the word "expressional" we do not mean that expression contains no element of instruction and that the two words represent two separate and distinct concepts. Both are necessary in the most effective teaching. There is no principle of educational psychology so firmly established as that knowledge does not become formative of character until it has issued into conduct. We also know that knowledge rises up out of experience as meaning. Impression must march forth in expression, expression must in turn react on impression to its enrichment and responsiveness to control, or the whole educational scheme or program fails to bear fruit. In the programs of Religious Education that have been characteristic of the churches since 1780, however, we find the curricula material-centered rather than pupil-centered. They have had to do with Christian doctrine mainly rather than with Christian ethics. The paramount object has been to bring people to the point where they would accept certain creeds or formulated doctrines, because these creeds or doctrines were thought to have saving influence over their fate in life.

There is no discounting the fact that knowledge of God's revealed will and purpose and the sense of personal acquaintance with Him is one of the hemispheres of Christian experience. But the sphere of the spiritual life is not complete until the other hemisphere of Christian character and conduct has also been included in the program of spiritual redemption. That complete program must eventually result in a Christian social order.

All we need to do to be convinced that this second hemisphere is a necessity is to take one look at the unchristian principles and ideals that disfigure industry, the public press, politics, and international relations, to mention only a few of the many outstanding instances of failure to appreciate this second prerequisite of the Christian way for the life of men and the institutions that serve their life.

American Protestantism has emphasized the need for the last half century to Christianize the social order. At the same time with a parallel sincerity the leaders of the church have stressed the importance of the mystical and personal experience of God in the individual life. European Protestantism finds it difficult to understand the double American demand with its social service programs, and insists consistently that the personal and mystical acquaintance with God and His revealed will and purpose constitutes the whole circle of Christian obligation and privilege. This became clearly evident in the sessions of the Universal Conference on Life and Work held in Stockholm, Sweden, in August, 1925. If nothing else can be credited to this monumental gathering of the Protestant Communions of the world than the contrast in views and attitudes between Old World and New World Christian leaders, the conference was more than justified. We may safely expect that European Protestants in the future will become increasingly aware of the necessity for programs of Christian social redemption, and also that the American Protestant Church will gain an intensified vision of the necessity for a personal experience of God and a more intimate knowledge of His self-revelation.

The details of the execution of an expressional program of Religious Education must not conflict but be integrated with the balance of the curriculum. Builders of curricula must keep steadily in mind that one of their chief aims should be suggestions for embodying Christian principles in action and that the resultant

improvement in conduct which follows upon appropriate outlets for them in expression is a direct and essential portion of the teaching process. It is not enough to provide haphazard opportunities to express themselves for the pupils of the local Church Schools. Expressional activities for the pupils of these schools to engage in must be found that grow out of the soil of their curricula, as flowers grow out of garden soil. The violation or neglect of this principle will mean failure of the curriculum materials properly to function; and it must not be forgotten that the most effective teaching arises out of expressional experiences which charge information with meaning and equip it with power to control and motivate conduct.

CHRISTIAN ENDEAVOR AND THE INTEGRATED EXPRESSIONAL PROGRAM

In 1881, Rev. Francis E. Clark became deeply conscious of how limited the opportunities of his young people were for religious expression. The mid-week prayer meeting afforded occasions for discussion to the adults of the church, but there was no such provision for the children and the young people. So he organized the Christian Endeavor Movement in the Williston Congregational Church of Portland, Maine, February 2, 1881. That there was real need for this movement is amply evidenced by the phenomenal growth it has enjoyed throughout the world, which has continued in spite of the fact that similar organizations, denominational in scope, soon sprang up as its competitors. The Christian Endeavor Society is based on a sound psychology, in its insistence that there should be no impression without expression. Those were days when young people were sternly admonished to keep quiet and listen to their elders, and it was a veritable boon and blessing to these young people to provide them this opportunity for the expression of personal religious

conviction and the giving of religious testimony and experience. The trouble was that the Christian Endeavor Movement did not carry the psychological principle on which it was founded to a logical conclusion. Something more is required in the way of expression than testimony and public witness to religious conviction and experience. We have already intimated, too, that another shortcoming on the side of duplication and interference of the Christian Endeavor Movement is to be found in its setting up of a separate organization for the young people. We have suggested how this society in all its divisions can be integrated with the Church School by giving its consent to be treated as a sub-organization and letting the program of this prayer and discussion group likewise be adjusted to the rest of the curriculum of the Church School.

If the Christian Endeavor Society continues to meet on Sunday but at a different time from the Sunday School, it will necessarily settle down into a prayer and discussion group that puts on occasional pageants and specially prepared programs, in which the principles, ideals, aims, and motives of the Christian life will be appropriately emphasized. In Church Schools where this is the practice, it is especially desirable that the topics set for discussion in these Christian Endeavor meetings shall definitely work in and thus be integrated with the instructional work of the Sunday School, and that every cross contact possible will be made also with the instructional work of the week day sessions of the Church School. This closeness of context between sentiments expressed in the testimony and experiential meetings of Christian Endeavor and the more technically instructional sessions of the Church School is necessary and fundamental, if the views given utterance in these Christian Endeavor meetings are to rest on a basis of sound information and are not to be mere vaporings. This will call for a radical reconstruction in the present independent method of choos-

ing its topics on the part of the United Society of Christian Endeavor or other young people's organizations, or else the topics chosen must undergo a radical adaptation by the editors and curriculum builders of the General Educational Board.

There is no sound reason, however, for confining the meetings of the Christian Endeavor or other Young People's Societies to Sunday, and, as a matter of fact, Christian Endeavor has all through its history engaged in week day activities. These have generally been of the social and recreational type, though there have been instances of class work. There is an open door of opportunity for expressional work in the local Church School, and there is no good reason why the Christian Endeavor Society, or other young people's organizations that will consent to be treated as one of its sub-organizations should not enter this door and appropriate and conserve the vital interests of children and youth by educating them to do things of a wholesome character together.

Scouts and Campfires have acquired a wonderful hold on boys and girls because they have provided expressional activities embodying elements of instruction, and so equipped themselves with a well-rounded and consistent educational program. We have already shown how these groups, by consenting to be treated as sub-organizations, may be integrated with the Church School and with its curriculum. The activities of the Scouts and the Campfires might also then be readily articulated with the expressional program of the local Church School.

Manual Training for boys and young men and Manual Arts for girls and young women offer splendid opportunities for learning to do various things which make a gripping appeal. Manual Training and Manual Arts work, however, must never be mere bustling activity nor mere handwork as an end in itself. Religious educators have come to see that practically

every lesson set for study in an Integrated Curriculum can be rendered more learnable to the pupil by giving him something to do with his hands as a share in the learning process, and such expressional work cannot be separated in thought or practice from the so-called technically instructional work. It takes both instruction and expression in accord with it to make the teaching process a unity. In other words, everything that is done in Manual Training and in Manual Arts must have points of contact and be integrated with the lesson material if it is to be in very truth a vital part of the teaching process. If the group is engaged in studying missions or some other benevolent enterprise of the church, then it is natural, indeed inevitable where teaching is properly directed for the pupils in their Manual Training and Manual Arts work to wish to depict something connected with the life or culture of the particular enterprise, or to construct some useful article for presentation to it.

At the Thanksgiving season, when it is customary in so many churches to make a contribution in money to the orphanages, it would be the most natural thing in the world for the leaders in Religious Education to have individuals and groups in the Manual Training and Manual Arts work construct useful articles for the orphanages. Similar bonds of integration between the curriculum as study and the curriculum as expression should be the rule at all times, and this should take form and have meaning on the side of expression through Manual Training and Manual Arts work. There is no reason why this other form of expression with the hands in doing things is not as Christian a form of endeavor as the time-honored method of prayer and discussion, with which, however, we have become accustomed to associate the term Christian Endeavor almost exclusively.

Church Schools with a vision are fast learning to appreciate the value of such means of expression for

the children and young people and in their modern plants they are making considerable provision for Manual Training and Manual Arts. These types of work have been wonderfully effective agents in making study more interesting in the public school system and there is no reason why they should not prove equally effective in the Church School. Our whole nature and every activity of our lives is capable of acting as a vehicle of some form of spiritual aspiration which has value for the development of Christian character, the hand no less than the head and the heart.

GIVING AS EXPRESSION

While we shall have more to say about giving when we come to discuss the Integrated Budget, it may be well to note here that one of the most helpful ways of expressing interest and concern for Christian enterprises and institutions is through the giving of money on which we have spent ourselves in making. Money is stored-up human life, and, whether or not the love of it may be the root of all evil, the giving of it is certainly a well-spring of much spiritual good. The degree of willingness of the Christian child and youth, to say nothing of the Christian adult, to give money for the promotion of the Kingdom enterprises is a good barometer of the growth and development of that individual in Christian experience and devotion. The magnitude of our giving determines the extent of our soul-growth.

The Church School must, therefore, through its organizational and curricular program, devote much time to training in giving, for which the General Educational Board will provide the material. The worship period in the departments or divisions should include a lesson exercise on giving. And in the Junior Church instruction in giving should be part and parcel of the exercise,

in which the representatives of the departments or divisions bring forward their offerings. Of course, the causes which are to benefit by the sums given should be definitely integrated with the dates set for them in the calendar of the Church Year and with the endeavors of the General Educational Board, to inform and educate the constituencies of the local Church Schools in the whole program of the whole church.

THE HOME AND THE EXPRESSIONAL PROGRAM

The Christian home is the basic social and Christian institution. The first churches were family altars. The father can never be deposed from his primal place of importance as God's priest, and the mother in her home is our best teacher of religion. It is unfortunate that we have not integrated the home with the program of Religious Education by keeping it better informed of what the Church School is doing and how it can assist more generously. One of the chief ways in which it can aid are its outlets for expressional activities. Home duties should be exalted to the place of Christian service. This can be done through suggestions on the part of the teacher for the younger children that emphasize how home duties may be treated as service rendered to and approved of God. In every department and division illustrations of ways in which home duties are Christian duties constantly present themselves and should always be utilized. We must so integrate our work of Religious Education that no cleavage shall take root in the mind of growing youth between Christian duty on the one hand and home duty on the other.

We shall have more to say along this line when we come to discuss the Department of the Home in its relation to the integrated program of Religious Education.

GRADED SOCIAL SERVICE

Social service is of various types, which fall under such heads as organized or graded, personal, giving, seasonal, casual, and affiliated. The General Educational Board should construct an integrated program of social service for the Church School, adjusting it to its own calendar of the Church Year, and should adapt it also to all the departments and divisions of the Church School. In the very nature of the case this program must be suggestive and regarded as source material, out of which the local Directors of Religious Education should construct their own modified program, fitting it in with the local situation. These programs of social service should include suggestions for helpful activities in the home, the home church, the community, the big world, and kindly relations with the lower orders of creation. It will be surprising how varied and rich this list of opportunities for service under these heads will grow, and there is no age in the Church School to which they will not be applicable.[1]

EVANGELISM IN AN INTEGRATED PROGRAM

The highest privilege of the Christian life is the opportunity afforded to lead others to the joys and satisfactions which it offers. As an expressional activity, evangelism takes the form of personal work, and every member of the Church School should cherish and hopefully look forward to exercising the privilege of being instrumental in leading others into the Kingdom of Jesus Christ. This is true not only of teachers and officers of the Church School, but also of the individual pupils. The work of Religious Education will receive the final stamp of the divine approval and will exhibit the indisputable evidence of this approval, when those

[1] A very exceptional graded social service program may be found in Hutchins, *Graded Social Service for the Sunday School.*

who are taking its curriculum turn out winners of souls for Jesus Christ.

FOR STUDY AND REFERENCE

Athearn: The Church School. Chs. I, II, III.
Coe: Education in Religion and Morals. Chs. XVIII, XXII.
Wheeler: A Manual of Woodworking.
Wells: Expert Endeavor.
Harper: The New Layman for the New Time. Chs. IV, V.

Chapter VI

AN INTEGRATED COMMUNITY PROGRAM

The church is a member of the community. We are willing to agree that it is the most important of the institutions of the community, more essential even than the agencies of government or public education or business, because it motivates all these other organizations and supplies them with ideals and standards of ultimate judgment. Nevertheless, the church is, so to speak, a collective citizen of the community. Accordingly, its program must be integrated with and mortised into the community life, if we are to construct and operate a unified program of Christian teaching and living.

Deeply imbedded in the thought of many Christian leaders is a conviction that the church should take a scolding attitude toward the community life and find fault with and criticize it, and that the policy of the church should be to keep itself unspotted from the world. This is a kind of modern asceticism and it can no more be justified in experience, in a correct understanding of the teachings of Jesus, nor in the principles of psychology which should be basic in human life, than the more complete hermit asceticism of the Middle Ages. We look back upon the withdrawal of the saints from contact with the world in those benighted days with a supercilious compassion and pity, but taking the stand that the church should be in the world yet have no sympathetic concern for the world, is the same essential conviction that influenced the ancient ascetics in their anti-social conduct. It is to all intents and

purposes a belated survival of the same fundamental spirit expressing itself in a different form.

The false psychology on which this attitude is founded alone discredits it absolutely. The notion that fault-finding and criticism and scolding will correct the evils of any life or organization is contrary to the generally accepted ideas of the principles followed by the mind of man in its operations. We cannot live our lives in a vacuum, neither can we empty them of ideals and habits of expressing them. The only way by which life and social institutions can be morally, ethically, and spiritually regenerated is to substitute good for the evil we would eradicate. This is the method of Scripture which enjoins us to "overcome evil with good."

Further, this scolding attitude is based on a false conception of Christianity. We are taught in the Christian revelation that God loved the world, as sorry and unlovable a world surely as the one we know today. It is also true that Jesus taught that He had overcome the world and His disciples should also overcome it, by which He meant that He had stayed in the world and clung to the good in the face of the evil and that His disciples should do likewise. The temper of the Christian teaching is not ascetic, but coöperative; not critical, but sympathetic; not renunciatory, but appropriative; not denunciatory, but conciliative, toward the world and the whole life of man. If the gospel of Jesus Christ should prove unable to Christianize all the experiences of life and every institution that ministers to life, then it will fail to achieve the conquest of the human heart.

This fault-finding attitude, too, is discredited by the experience of the church. Adherents can not be won to any cause through denouncing those who oppose it. Whenever the church has assumed the attitude of the scold toward life and its institutions, it has tended to turn those who were in the membership and re-

mained into dogmatists and schismatics, but it has not been a time of growth with the church in any commendable sense. The disposition to discredit the church on this very account is general on the part of the youth of the world. That is why gatherings of students and of young people independent of denominational control is one of the chief characteristics of this era. The church must reread her Master's life and teachings with a view to a less fault-finding interpretation of His will, plan, and purpose. When this is done, endorsement will be forthcoming of the opposite policy that the church should seek every opportunity to integrate and mortise its work into the work of the community, so as to furnish motive, inspiration, aspiration, ideals, and sufficiency of spiritual energy to enable men to live the Christian life as true servants of the whole realm of human experience.

First it should be said in the way of general approach to this problem of integration that the church should not enter into competition with the community in meeting any of the needs of life which are already taken care of by agencies at work. It should rather undertake to render these agencies, by supplying a background of Christian motivation and ideals, increasingly better servants of the community's spiritual interests. Service rendered in the conduct of these agencies should be publicly recognized by the churches as definite Christian service. Christian men and women so engaged should not be expected to render as large a service in their local churches. For example, here is a Playground and Recreation Association in a community which is officered by Christian men and women and supported by their contributions. The churches of the community should publicly recognize the distinctively Christian character of the service they are rendering, both personal and financial, and should willingly agree that less responsibility should be put upon their shoulders within the church as an organization.

Certainly, the church as a collective citizen of the community will not undertake to compete, we say again, with agencies already in the community capable of serving it in that respect. It is a good thing in some communities, for example, for the church to establish and maintain a gymnasium. In other communities where the public school or some other community agency may be performing this bit of social service, it would be unwise for the church to enter into competition with these agencies. Of course, should the community grow and the present agencies fail to keep pace with that growth, then the church would be justified in entering this field for it would be entering not as a competitor, but to supplement the agencies already at work. Circumstances are conceivable, sad to say, when it becomes necessary for churches to enter into competition with agencies already in the field, because those agencies permit practices which undermine Christian character, and their leaders have refused to heed the admonitions of the churches to correct these practices. This has been particularly necessary with reference to motion pictures. The better way, however, is to reëducate the agencies already at work, and no effort should be spared to effect such renovation.

Also, the church should be exceedingly alert to lend a hand in setting up in the community life facilities which it has lacked for carrying on any type of work or of social service needed for a well-rounded community program of Religious Education and spiritual uplift. If any such form of work new to the community can be better done by an individual church or by the churches acting in their own name than by an outside community organization, then the churches should not hesitate to undertake this line of work and service, either on their own initiate as local churches or through denominational coöperative agencies. On the other hand, if the particular service that is contemplated can best be rendered by a separate com-

munity organization, then the churches should do the work of public education and propaganda on behalf of the cause and when the time comes to create the necessary community organization, whole-heartedly urge their membership to join as citizens in the institution and conduct of the work.

THE PARISH HOUSE

The parish house is evidence of the recognition on the part of the churches that they owe other obligations to their constituency than teaching and preaching and occasions for worship. Parish houses are social, recreational, and amusement centers which are capable of most important service in the life of Christian people. Lectures, debates, forums and other intellectual features are sometimes added. Parish houses should not be operated without adequate supervision, nor should they be used as decoys to attract people into attending the preaching and teaching services of the church. They have legitimate claims on the church in their own right and do not need the specious argument of sectarian advantage to be offered on their behalf. They should spring out of the native desire of the church to minister to the whole life of the whole constituency. These parish houses are even more necessary in small towns and rural churches than in the cities, because of the relatively greater poverty in the way of provision for recreation, amusement, and the social life.

Whether a church is able to have a parish house or not, it should never excuse itself from taking a vital concern in the social life, and the amusement and recreation that goes on in the community. We have referred repeatedly to the Scouts and Campfires and complimented these organizations for wedding instruction to recreation. Place must be found for vital modes of expression for this same spirit and attitude in the organization of the local church in its relationship to

the whole life of its whole constituency. Integration and mortising of its social, recreational, and amusement activities in with the corresponding community activities is one of the church's greatest opportunities for service.

A COMMUNITY ROSTER

In undertaking to integrate its work of Religious Education with the community's activities, the Director of Religious Education in the local church or the person or agency that performs his functions should make a careful survey of the organizations, agencies, and forces already operating with a view to discover how the social, amusement, and recreational activities of his constituency can best be linked up with these agencies and organizations. It will also be his aim to ascertain if there are any lacks that may be supplied in a definite way by his particular church. Further, he should discover whether any of these agencies by remotivation can be made serve the church's constituency more effectively.

Having made and digested this survey and having decided the above questions, a brief should be drawn up and laid before the Committee on Education. They should construct a program of integration that shall provide for the fullest possible use of the agencies already at work and, in addition, erect whatever other agencies and methods may be necessary by which a complete program of Christian social life, amusement, and recreation shall be provided for the Church School. This program will depend upon the size of the community, the resources at the disposal of the church, and other local factors. That makes it impossible to suggest anything more here than the principles on which it should be constructed.

It should be said, however, in respect to recreation, that the present tendency to professionalize athletics

is most unfortunate. We need good amateur sportsmanship rather than a win by fair means or foul spirit in athletics, and this is especially necessary when it comes to athletic contests between the members of different Church Schools. Athletics can be so conducted as to minister to the spiritual life or to make serious inroads upon it, according as the true principles of sportsmanship or the evils of professional competition are given precedence in its organization and conduct.

There is a strong feeling, therefore, on the part of Christian workers that the athletic policy to favor in the Church School should be "intra-church" rather than "inter-church." There is also a growing sentiment in favor of mass athletics rather than for the highly organized games, such as football, baseball, and basketball. These are matters, however, that each local school must determine for itself, using local experience as a basis, through the method of the survey.

Before leaving this subject, however, it remains to be said that the church should regard the privilege of providing wholesome social life, amusement, and recreation for the constituency of its Church School as one of its highest prerogatives and most promising avenues of service.

A Community Roster will also include in addition to the organizations, agencies, and forces already at work, a list of anniversaries and state occasions, both those that are nation-wide in character and those that are local. The program drawn up for ministering to the social life and of providing amusement and recreation will keep these events in mind and be thoroughly integrated with them. This will give rise to community pageantry and the celebration of historic events. Experience teaches that these celebrations are wonderfully effective means, not only of building up respect for one's home and country, but of developing the spiritual life of those who participate in them.

DENOMINATIONAL AND COMMUNITY INTEGRATION

We have repeatedly referred to the calendar of the Church Year, the docket of the causes that must receive their fair share of attention. The local Committee on Education will be in possession of the facts with reference to both the community and the general denominational life and program, and it will be necessary to take them all into account in the consideration and final adjustment of its own program to make it integrate with that of the community. However, it should be said that the relationship of a particular church to the other churches in its community and to the community life is more vital than its relationship to its own general church bodies. The organizations of the general denomination justify their right to existence by enabling scattered local churches in coöperation with others of similiar ideals and purposes to do denominational things together which they cannot do independently. But the local church is first of all the servant of its own public, and the general denominational program should not be allowed to excuse the local church from its obligations to serve first its own constituency in the community of which it is a collective citizen.

However, the general denomination is acting within its province to pass on to the local churches suggestive programs to be incorporated in the docket of events constituting the local calendar, and these suggestive programs should be taken into account as far as possible in mortising in the work of the local church with the community life and agencies.

That the denominations so understand their part is evident. As an illustration of such a calendar we quote here a suggestive program prepared by a general Board of Christian Education for its Young People's Department, on the understanding that the local Direc-

tors of Religious Education, in cooperation with their Committees on Education, would schedule and integrate it in with the plans and activities of the community and the needs of the local church.

Our 1926 Calendar

For Christian Church Young People

January

Theme: "The High Way."
Aim: To begin the year seeking the High Way of Life.
Activities: Kingdom Enlistment Week, Young People's Week, or cooperation of young people in some form of evangelistic effort. Sunday afternoon "sings" in institutions of community or homes of shut-ins.

February

Theme: "Youth and the Church."
Aim: To discover the place of youth in the church and to challenge renewed loyalty to the Church of Jesus Christ.
Activities: Christian Endeavor Week, January 31st to February 7th. Arrange Young People's Room, or Corner of Church. Boy Scout Week. Church Schools of Missions, Young people studying "Looking Ahead with Latin America," by High. Washington's Birthday party, February 22nd.

March

Theme: "Youth Serving in a World."
Aim: To see the great world task of the Church, and to claim our share in it.
Activities: Church School of Missions, closing with a pageant on March 14th, with the foreign mission offering. A "Latin America Social" entertaining the Women's Missionary Society members. Near East topic in Christian Endeavor, March 28th.

April

Theme: "*Youth Living in a Community.*"
Aim: To view our own community, and decide how Jesus would have us to make it better.
Activities: Easter, April 4th.
Easter party for children of community to discover young people for your church group. Discover recreational needs of your community, and start movement to meet these needs.

May

Theme: "Youth Sharing in the Home."
Aim: To discover our own share in making home happier.
Activities: Church School of Missions, young people studying "Peasant Pioneers" by Kenneth D. Miller. May 2nd, Offering for Department of Evangelism, with special pageant given by young people.

May 9th, Mother's Day, followed by Mother and Daughter Week, including a Mother and Daughter Banquet.
In appreciation of your own home, give an offering or make a gift to the Aged Ministers' Home this month.

JUNE

Theme: "Youth Helping Our Nation."
Aim: To share in making America a Christian Nation.
Activities: Church School of Missions closing on June 14th. Flag Day, with the Home Mission Offering.
June 15th, Magna Charta Day.
College Commencements.
Many Young People's Congress meetings.
Welcome-Home to College Students.

JULY

Theme: "Youth in Training."
Aim: To enlist at least 500 Christian Church young people for training in Summer Schools and Camp Conferences. In the local church, to enlist volunteer young people to do special service to avoid the "summer slump."
Activities: July 4th, Independence Day.
Summer Schools for Christian Church Young Folks.
International Camp Conferences.
Conduct evening services during pastor's vacation. Out-of-door

Sunday evening Vesper services, led by young people. Picnic in woods, or by lake, river or ocean.

August

Theme: "Youth at Play."
Aim: To learn how to play together to make new friends. To demonstrate the good times Christian young people have.
Activities: Summer outing for city youngsters. Camping parties of church young people. Automobile party for older folk. Special Sunday evening out-of-door services. Visit other churches during your vacation to gain new ideas.

September

Theme: "Youth in School."
Aim: To continue along the "High Way" by further preparation for life's work in school, or through definite reading and study.
Activities: Farewell party to young people going to college. Choice of courses of study in Sunday School for coming year (quarter begins in October). Assume charge of plans for Rally Day, with coöperation of Superintendent and pastor. Organize Stay-to-Church Bands to help your pastor.

October

Theme: "Youth and the Christian Church."

Aim: To deepen interest and strengthen loyalty to the work of the Christian Church, through a better knowledge of her history, plans, and work.

Activities: Study Christian Church every Sunday night of the month. Secure booklets from the Board of Christian Education. Ask the pastor to preach on the Christian Church. Work toward your Young People's Congress goals. Our first Denominational Rally of Young People of the Christian Church. Pray for it, come to it. Hallowe'en Party. Launch a campaign in your church for subscribers to Herald of Gospel Liberty, Journal of Christian Education, Christian Missionary, Christian Sun, and Christian Vanguard.

NOVEMBER

Theme: "Youth and Stewardship."

Aim: To study the great subject of Stewardship, and to face squarely our own responsibility to God.

Activities: Study Class in Stewardship for young people. Purchase of books on Stewardship for your Church Library. Christian Education offering, November 7th. Armistice Day, November 11th. Thanksgiving Day, with special service and gifts to needy. Enrollment of young people as tithers.

December

Theme: "Youth for Christ."
Aim: At the Christmas Time, to see anew our relationship to Jesus Christ and to declare allegiance again to Him and His Church.
Activities: Golden Rule Sunday, December 7, Offering for Near East. Christmas pageant and carol singing. Christmas gift to Orphanage, mission points in this land, needy ones of the community. Watch-night service, December 31.

A Slogan for 1926

"Good, better, best,
Never let us rest,
Till we make our good better
And our better best."

THE HOME AND THE PUBLIC SCHOOL

The home and the public school must, of course, be integrated with the community program and interested in coöperating with it to the fullest extent feasible. They are institutions of such importance to the community that special mention should be made of taking them into our confidence. The same children are in the homes of the community, in the public schools, and in the Church Schools, and any program of integration with the community's activities must constantly take into account all harmonious inter-lockings possible with these two institutions. Here, again, the local situation is a factor of such determining influence that detailed suggestions would be out of place. The right of the church to claim time to teach religion to the children during public school hours must be clearly recog-

nized and freely conceded by the public school authorities, and public school teachers should so far as practicable be utilized as teachers in all sessions of the Church School. We shall recur again to this matter when we discuss the Department of the Home.

FOR STUDY AND REFERENCE

Squires: A Parish Program of Religious Education. Ch. XIV.
Bower: A Survey of Religious Education in the Local Church. Ch. II.
Squires: The Week Day Church School. Chs. II, III, IV.
Hutchins: Graded Social Service for the Sunday School.
Cope: The Week Day Church School.
Cope: Week Day Religious Education.
Lotz: Current Week Day Religious Education.
Knapp: The Community Daily Vacation Bible School.
Lowell: Floor Plans for Community Buildings.
Hauser: Latent Religious Resources in Public School Education.
Butterfield: A Christian Program for the Rural Community. Chs. I, V.
Galpin: Empty Churches.

Chapter VII

AN INTEGRATED PROGRAM OF PUBLISHING

Two of the great denominational publishing houses, The Methodist Book Concern (or The Abingdon Press) and The American Baptist Publication Society (or The Judson Press) recently rounded out a full century of service. It was noticeable that in telling the story of their one hundred years of achievement, their managers in both instances laid great stress on their business success. I think it is an admitted fact that the denominational publishing houses have almost without exception regarded themselves as business enterprises and other lines of service were looked upon by them as secondary and subservient to this major interest or concern.

It is an excellent thing for men of business ability to be willing, for a modest stated salary, to consecrate their business acumen to the service of the Church and the Kingdom. The denominational publishing houses have been fortunate in attracting into their service just such talented and consecrated business managers. As a consequence they have grown and prospered.

It would be untrue to the facts, however, not to admit that all through their history the denominational publishing houses have acted graciously toward the general enterprises of their constituent churches. They have been particularly interested in church extension and in the circulation of literature of propaganda and promotion. They should be praised for these generous policies.

On the other hand, it must also be stated that the

denominational publishing houses in not a few instances have sacrificed still fuller participation in the promotion of the life and program of the churches on the altar of financial success. Publishing projects of decided advantage have been tabled oftentimes by the directors of these splendid Christian enterprises on the ground that they would not pay for themselves. Sometimes, too, matters of great import have been pigeon-holed, not on the ground that they would not ultimately pay, but because the immediate money returns would not justify the undertaking. Conservatism is characteristic of successful business enterprises. Such enterprises tend to look with suspicion and distrust upon innovations. The tried and the tested are safe business risks and "safety first" is a prime maxim in business management.

However, the General Educational Board and the publishing houses are beginning to see their partnership relations in a different light and agree that they must integrate their programs much more closely. Profit must be abandoned as the aim of denominational publishing, and service must be accepted as the primary purpose justifying the establishment of these religious business concerns. The churches appreciate the enormous amount of work that has been done by their publishing houses, running into millions of dollars annually. In the interest of a higher form of success and even better service from these houses, the integration of their programs with those of the General Educational Board is a primary need at this time.

PUBLICATIONS OF THE GENERAL EDUCATIONAL BOARD

An integrated program assumes that the General Educational Board is responsible for the selection, editing, and other duties connected with the preparation of instructional and educational literature of the denomination. It also proceeds on the understanding

that the Board of Publishing has coördinate responsibility in procuring, offering for sale, and publishing, or otherwise providing this same literature for the convenience of its constituencies. The Board of Publishing, in addition, has the responsibility of handling all kinds of supplies for Church Schools, and the further duty of publishing religious journals of a general character besides the departmental publications of the other constituent boards of the denominational General Convention.

The first step to be taken toward the integration of the work of the Board of Publishing with that of the General Educational Board is the recognition of the validity of the general principle that the editing of all Church School literature should be the prerogative of the General Educational Board, together with the corollary principle that the secretaries of the General Educational Board should combine in themselves administrative, field, and editorial functions. In this way the curriculum of Religious Education will be made to respond directly and sympathetically to the needs of the denomination as administrative and field work shall reveal them. The Board of Christian Education of the Christian Church, for example, has entered into exactly this arrangement with its Board of Publishing, and for more than three years now a very happy unification and spirit of harmony has prevailed in the work of these two boards. The consequence is that the Religious Education literature of the church has become definitely improved.

It is the policy now of practically all the denominations to issue a considerable body of tract literature, dealing with the history and achievements of the denomination, as well as general propaganda. In an integrated program, the more effective means used in teaching a whole people the history and achievements of their denomination is to weave these items as illustrative material in with the lesson treatment of the cur-

riculum laid out for the Church Schools. In this way, the doctrines of the church, its ideals, and programs in the realm of stewardship, evangelism, social service, missions, recreation, amusement, the social life, and Christian Education in the more technical sense, can be readily incorporated and integrated with the instructional program of the denomination. This method is far more effective than the time-honored tractarian approach to these same ends.

As a definite illustration, we will suppose that the Junior Department of the Church School is studying the life of the great Christian heroes. The curriculum editors will accept the inviting opportunity to place side by side with the Biblical heroes the leaders of the denomination who in their day exemplified the same fine spirit of heroism. On another occasion, the Intermediate Department will be studying the missionary activities of Paul. The editors of the Integrated Program will accept this occasion to speak of the denominational missionaries. At still another time, the Senior Department will be studying the education and preparation of Moses or the establishment of the schools of the prophets by Samuel. In either case the editors will accept this real avenue of approach to Leadership Training and will set forth in their lesson treatments, the opportunities afforded by the denominational colleges, creating, first, an aspiration on the part of the youth of the church for such training and, secondly, for securing it in the denominational institutions. In this connection of course and on many other occasions where the reference is apt, the Board of Publishing will receive due recognition in the lesson materials as the servant of the church and of the educational interests of the Kingdom.

It must not be understood, however, that the Program of Integration will do away entirely with the propriety or the necessity of issuing pamphlet literature. Indeed, the Board itself will find it convenient to issue special pamphlets dealing with methods, aims, objec-

tives, and appeals, and so will the other boards of the denomination, but it should clearly be recognized that these pamphlets are limited in the scope of their service and that the best way of educating a whole people in the whole program of the whole church will be through the curriculum of the Church Schools, making use of the principle of integration in the preparation of this curriculum.

The literature pertaining to Religious Education will be general and special. The general literature will likely yield a profit to the publishing house and eventually the special literature likewise should be made to yield a profit; but the matter of profit should never be a determining factor in arriving at a decision to publish. One of the chief arguments used against Closely Graded Lessons was the cost of their production. Some of the smaller denominations are pleading the cost of the publication of Group Graded Lessons as a good and sufficient reason for continuing the Uniform Lessons only. Special literature will be issued by the Board of Publishing in the form of magazines or other periodical literature and books. Every General Educational Board will need a general magazine through which the entire integrated educational program of the church may receive the publicity required for the leadership of the church to administer it as a unified whole. Such an educational magazine should also undertake, in special issues, to give due emphasis in turn to the various constituent items of a well-rounded curriculum of Religious Education. One such journal, for example, brought out a special number of illustrating for the leaders how Christian Endeavor should be integrated department by department in the Church School with the general educational program and the ways it could be made to serve the educational interests of the local Church Schools best. Similiarly, from time to time it has produced special numbers dealing with Scouting, Colleges of the Denomination, The General Problem

of the Curriculum, Life-Work and Service, the Laymen in the Program of Religious Education, Business and Christian Principles, The Minister, the Director of Religious Education, etc. There have also been seasonal numbers, of course, of this same general organ of the Board of Christian Education. It must be admitted, however, that the special number feature can be overdone. A balanced ration ultimately will give the best results, each issue paying tribute to a unified and integrated program of Religious Education by its treatment of varied themes, rather than by devoting all its space to a single cause. An important feature of such a general organ will be the publication of "Programs of Things To Do" for each department of the Church School, together with a question page and book reviews. All that the *International Journal of Religious Education* undertakes to do for the whole Christian constituency of the nation, such a journal should do for its particular denomination, and it should do more. For the *International Journal* has no integrated program to recommend though it is working in that direction.

The papers that are edited or provided by the General Educational Board for the Church Schools offer a splendid medium of publicity for suggestions of interdepartment extension work in the cause of integration. They should furnish the children and youth of the Church Schools, in particular with fascinating stories of human interest and adventure, together with practical suggestions for doing things—always so edited or selected that they gear in at some points with the integrated program of Christian life and service that is in force.

BOOKS AND READING COURSES

The General Educational Board must select suitable books or arrange to have them written and the Board of Publishing must stock the books selected and pub-

lish those that have been written by the secretaries of the General Educational Board or by other leaders in the denomination. Ordinarily, except in the larger denominations, publication will entail a loss upon the Board of Publishing, but there can be no question that the standing of this loss is an absolute necessity. Denominational Boards of Publishing must consent to undertake these losing book ventures or the denominational morale will suffer. Authoritative books on the history and achievements of the denomination, biographies of distinguished leaders of the denomination, treatises setting forth the principles and specialized viewpoints of the denomination, in the very nature of the case, cannot find a publisher among the general producers of books. Those who are capable of writing such books should not also be taxed, even if they are able to bear the expense, with any part of the cost that the publication of their books will entail. Here is a field of service which the Board of Publishing must enter prepared to lose money. At the same time, the General Educational Board must never lose sight of the fact that one of its most essential duties is to take steps to see that satisfactory books get written.

Reference has already been made to Reading Courses. The General Educational Board should select lists of books appropriate for pupils, teachers, and leaders in all divisions and departments of the Church School, not neglecting the reading of the ministry of the church. Of course, these lists will include particularly the writings of the authors and leaders of church, so far as these are available, but the whole literary wealth of the world should be called upon in making these Reading Courses as valuable, as helpful, and as inspirational as possible. The Boards of Publishing will provide these books and will assist in their sale and use in the church.

The General Educational Board will also find an open door of service in the maintenance of traveling libraries and books to loan. A relatively small sum in-

vested in this way will do a large amount of good in quickening the ideals and modernizing the methods of workers in local Church Schools, especially in the weaker churches. Ministers, of course, are meant to be included in this list of workers.

A word, too, should be said about song books. Even a cursory examination of the song books used in Church Schools, churches, and other services of worship will show the necessity of getting the ideals of Religious Education integrated with and incorporated into our music books. Many of our songs, as far as the music is concerned, are jazz and *they* undermine the spiritual life. So far as the words are concerned, some of them are pagan, while a vast number give expression to outworn theological concepts and thought-categories. The General Educational Board should call into its counsel those who are capable of judging songs from the standpoint of the influence of music on character, and then it should include only songs with words that integrate and harmonize with the principles, ideals, aims, and objectives of a consistent program of Religious Education. Certain to be included in such books are the songs that emphasize the principles of Divine Fatherhood, of Christian Brotherhood, of Social Service, of Home and Foreign Missions, of Christian Stewardship, of Personal Evangelism, of Christian Nurture, of Christian Aspiration, of Personal Experience of God, of Christian Citizenship, of the Christian Home, of Worship, and the other great kindred themes of the Christian way and life. The editorial work of selection in the production of song books must not be left with Publishing Boards or persons who do not have the viewpoint of Religious Education in the service of Christian character development. The General Educational Board must insist upon the priority of its right to select or edit or otherwise provide the subject matter of the song books of the church, and the Board of Publishing should make publishing arrangements satisfactory to the General

Educational Board in accordance with its bounden duty to perform this service for the Kingdom.

DENOMINATIONAL NEWSPAPERS

The Board of Publishing has always accepted responsibility for the publication of denominational newspapers. In fact, these publishing houses were started early in the nineteenth century for the purpose, among others, of producing such denominational organs. The first of these denominational newspapers, the *Herald of Gospel Liberty,* of which the first number was published in Portsmouth, N. H., September, 1808, by Elias Smith, has enjoyed a continuous existence until this day. It is now published in Dayton, Ohio, by the Christian Publishing Association, with Rev. Alva M. Kerr, D. D., as editor-in-chief. All through the more than one hundred years of existence of these various denominational newspapers, the closest affiliation has been the rule between them and the Boards of Publishing. The losses sustained in their publication have been borne by the Boards of Publishing. There has not been, however, all the integration and interplay possible by any means, between the denominational newspapers and the educational programs of the churches which would be conducive to the welfare and prosperity of the Christian life of the people. These denominational newspapers have sunk in many cases into mere sheets of promotion and propaganda for various enterprises sponsored by the denomination. In recent years, also, outside interests, interdenominational or non-denominational in character, have confiscated space wholesale in these denominational newspapers as the most effective and insinuating method of approach open to them to the conscience and the pocketbook of the Christian public.

The General Educational Board, the Board of Publishing and the editors of these denominational news-

papers, should confer together continually and inaugurate methods of integrating their approaches and appeals to people with the full educational program in force so as to exert unified impact on that program. Generally speaking, the denominational newspapers should contain inspiration, information, and aspiration of the entire constituency, stretching from life in the home, the church and community, up to life in the universities and other institutions of higher learning which serve the interests of the denomination.

FOR STUDY AND REFERENCE

Athearn: The Church School. Pp. 64-67 and *passim.*
Brown: The Church in America. Chs. X, XI, XII.
Betts: How to Teach Religion. Ch. VIII.
Betts: The Curriculum of Religious Education. Pp. 491f.

Chapter VIII

AN INTEGRATED BUDGET

Business operates according to a careful system of estimated costs. Provision is made for inventories, and close check-ups. But the administration of financing the Kingdom has been wasteful, haphazard, chaotic. Spasm rather than system has been said to characterize the efforts of the church to secure the funds necessary for financing its enterprises.

Not only do business houses operate according to cost systems, but the Department of Production administers these cost systems so that there is unity and coherence in the conduct of the enterprise. One of the primal weaknesses of the Church School, which it shares with the other enterprises of the church, is the failure to coördinate and unify the methods of securing funds and disbursing them for its own necessary expenses and for the causes which the denomination would have it support.

Certain general principles are fundamental to the clarifying of this situation. Unless they are accepted and adhered to, it is likely that the church will continue to be driven to and fro by the contrary winds of competitive appeals for support of special institutions and causes rather than enjoy a calm voyage on the sea of an orderly administration of all the enterprises of the Kingdom.

These principles are:

A business like financial administration of the church calls for a well distributed and well integrated budget.

It must allow the fact full weight that the same

people, whether the church finances its enterprises on a budget system or by special appeals, in the final analysis, must supply all the various funds for the conduct of the work.

The overhead cost of administering a budget can be greatly reduced under a single, integrated financial program, in contrast with one of inter-board competition and special appeal.

Under the present system, local churches and local Church Schools are not educated to support the enterprises of the church proportionately. One church, for example, will be intensely interested in foreign missions, another in home missions, another in the support of orphanage work, a fourth in Religious Education, a fifth in the support of interdenominational enterprises, and a sixth in a community social service program. A long list of causes present eloquent appeals to local leaders who act from impulse rather than from an intelligent concern to determine what is necessary for an adequate support of the entire denominational life.

The budget principle is the right way to raise funds for the general denominational purposes and boards as well as for local churches and Church Schools.

The Church School should be supported as a current expense of the local church and should not be expected to support itself.

Every member of the congregation, whether a member of the church as such or not, should participate in the financial plans and subscribe to the support of the enterprises fostered by the local church.

The Biblical teaching as to giving should be strictly adhered to, with the tithe as a minimum, and special offerings over and above the tithe which should be regarded as the special privilege of generous hearts, with systematic installments as the method of payment.

Experience proves that the Every-Member Canvass and the Church Honor Day, together with the Envelope System of payment, are the most effective ways of se-

curing funds for the support of the Kingdom and its causes.

Keeping these principles in mind, the Budget Committee must include in the sum total of its estimates, a proper share in the maintenance cost of the general denominational, interdenominational, non-denominational community, and local church causes and enterprises. It should also remember that an integrated budget ought not to depend upon securing the necessary funds for financing the Kingdom merely through appeals for benevolence, but that it must likewise make use of the educational method and add to it the spirit of worship. In other words, the integrated budget depends for its success upon education, worship, and expression—the three necessary divisions of a well-rounded program of Religious Education.

THE DENOMINATIONAL BUDGET

It is the privilege and also the duty of executives of the general denominational organization to consider the enterprises, causes, and needs of the whole church and draw up a balanced budget for their support. Certain denominational enterprises, however, will resist the inclusion of their work in the budgeting of the denominational financial appeal. They have, we will say, had long experience in the field of general denominational benevolence and have built up for themselves a clientele and also a prestige, which, in the nature of the case, makes it hard for them to merge their claims for support with enterprises that have been less fortunate in the general scramble of the boards for funds. The leaders who take this attitude do not seem to be aware that they are basing their contention on the Darwinian principle of the survival of the fittest—fittest being the selfishly strongest in open competition rather than unselfishly generous in the use of the Christian method of the stronger helping the weaker.

Other denominational causes have such an easy access to the hearts of people because of the more patent proofs to which they can point of the service they render that they, too, will be unwilling to have their claims for support included in a unified financial budget. Chief among such enterprises will be the orphanages of the church and the homes for the aged ministers and missionaries. There is no appeal so strong to the benevolently inclined human heart as the appeal of the helpless child bereft of its parents. An appeal for an institution that offers home and opportunity to such children never fails to strike a responsive chord in the hearts of real men and women. And the same is true of those veteran soldiers of the Cross who have served the church through the years on a pittance and who have come to the eventide of life, stricken in body and in purse. The man who will not give for an Orphanage or a Home for Aged Ministers shows that there is something vital lacking in his Christian character. Managers of these enterprises of the church may be counted upon to resist their inclusion in the church's budget.

Then there are certain interdenominational causes which have been highly successful in the general scramble for funds that would also wish to preserve for themselves the right of direct appeal to local churches and special offerings through high pressure methods on a nation-wide scale. These enterprises, too, will resist an attempt to include them in the budgets of the various denominations.

The mere mention of these difficulties is sufficient to indicate how tactful the budget-makers must be in going about the solution of their problems. Nevertheless, the welfare and the progress of the Kingdom of Jesus Christ should have right of way over any obstacles or interests that may oppose the undertakings of the measures best calculated to promote that Kingdom. The churches must budget their finances and they must

begin doing so at the top, that is to say, with the funds required by the denominational boards, and not in the local church as so many of these boards have for some time been advocating. Very naturally, these boards are willing and even insistent that the local churches adopt the budget plan, provided the particular board is included in that budget for what it regards as a liberal amount. But a budget, to be effective, efficient, and so well distributed as to cover the whole work of the whole church, must begin with a budget of the denomination's general enterprises, and this can not be done, of course, unless such a budget has been agreed upon by the boards of the General Convention.

What, therefore, is required of these boards is a careful canvass of their probable expenses for maintenance and promotion for the year. Then a Budget Commission, invested with the power of readjustment, should consider these several amounts. The Budget Commission should then report to the General Board of the General Convention, which should complete the work of adjustment and set the final sums. In this way, every general enterprise that is worthy will be properly cared for in due relationship to the others, and no cause will suffer a reduced income unless all the causes suffer together. The General Educational Board, along with all the other boards, would submit its budget and secure its appropriations. The general interdenominational enterprises should also be included in the general church budget, and then forbidden to make direct appeals to local churches and Church Schools.

Having adopted the general church budget, the Budget Commission would carefully consider what portion of it each Regional Convention, each local Conference, and each local church should be expected to contribute, basing this estimate on several factors, such as salary paid the pastor, value of church property, membership, and previous record for giving. These apportionments would not be levied as assessments, but would be passed

on to these several cooperative units in the denominational organization, with the request that they approve these quotas for the general causes of the denomination. Each Regional Convention might decide to add something to its budget for purposes peculiar to that particular section of the church and pass the same on down to its constituent Conferences. Likewise, the Conferences in particular instances might find it necessary to add something to the quotas asked of them by the General Convention and the Regional Convention, in order to care for peculiar conditions in their own territory, passing these increases on finally to the local church.

The Budget Commission of the General Convention would need one or more financial officers, according to the size of the denomination, for the collection and administration of the funds under the budget, percentaging to the various boards the amounts properly accruing to them. The local churches would remit through the Conference, the Regional Convention, or directly to the Department of Finance of the General Convention, according to the denominational plan or organization or custom. Perhaps eventually the funds destined for each organizational unit will be sent to them directly from local churches, monthly or quarterly. Designated gifts except as specified in the concluding paragraph of this chapter should be discouraged, but in the event they are made they should of course go to the cause named, but counted against its percentage of the total budget.

THE LOCAL CHURCH BUDGET

In addition to the quota, apportionment, or allotment that may have been passed on to it from the General Convention, the Regional Convention, and the Conference of which it is a member, the local church

would find itself confronted with the necessity of aiding in the support of certain other causes. For example, every community carries on enterprises which are supported through interdenominational coöperation. Then there are the current expenses of the church, and calls for local benevolence. In addition, the non-denominational enterprises that must look to Christians for support must deal with the local church. The local church may find it necessary to call upon its membership to withhold support from non-denominational causes, except as provided in the church budget. This is the final method open to the church by which to exercise control over these enterprises. They sometimes flout the local church and insist on dealing with its members as individuals and oftentimes are successful in getting far more liberal support than they are entitled to, or than the members can afford to provide them, if they are to meet the other legitimate and necessary claims upon their generosity.

Each local church will need a Budget Committee or a Financial Board to give careful consideration to the requests for financial aid that come to it from general denominational sources, local calls, and for current expenses. In answer to these several appeals for support, this Committee will make up a budget which it will submit to the church for ratification. It will then proceed to raise and disburse this budget on the percentage agreed, paying out these funds to this and that official acording to the policy of the local church and of the denomination.

Every organization or enterprise in a local church that expects the financial support of the church or its membership should be required to submit its budget to this Budget Committee or Financial Board, which should have the right to approve, amend, or eliminate the same from the budget they will later submit to the entire church for final consideration.

ADMINISTRATIVE PROCEDURE

We have already spoken of the Every-Member Canvass, the Church Honor Day, and the Envelope System of payment. Some are inclined to prefer the Every-Member Canvass to the Church Honor Day, and vice versa. There is nothing fixed and final about either of these methods, and perhaps both should be employed in order to secure the best results.

Some insist on the duplex or bi-pocket envelopes, with two treasurers, one for benevolences and one for current expenses. Here, again, there is nothing set and unchangeable. Most churches are inclined to incorporate the duplex idea in principle into their financial system, but to carry the sums given for benevolence and current expenses in a single treasurer's book. If the church operates under a budget and percentages its income to the different items in the budget, there is certainly nothing to be gained by having two treasurers.

Care should be taken, as we have already said, that every member of the parish or congregation, from the new-born babe to the oldest adult, should be enlisted in the financial support of the church and its enterprises. It is well that the children, whether they can fully understand what they are doing or not, subscribe to the united budget, both for current expenses and for benevolences. In this way we can have a program of genuine educational training in Christian stewardship in full swing.

The General Educational Board will have tremendous responsibility in devising a campaign of education that shall make the budget of the general denomination, as well as of the local church, succeed. This board naturally will keep in mind the requirements of the budget and also the calendar of the Church Year in the editing of the material set for study in the Sunday and week day sessions of the Church Schools. It will also

integrate the papers of an educational character which it publishes for circulation in the Church Schools, with the support of the budget by including material in praise and advocacy of generosity along with the materials for other instruction which these papers aim to inculcate. This board will also keep the denominational newspapers in harmonious accord with the budget by keeping them hard at promotion work in behalf of its calls and on plans for the education of the whole people for their support. In addition, it will have its own general denominational magazine or departmental journal through which to keep the leaders of the church everywhere informed in detail of plans and methods by which the funds necessary for the support of the denominational enterprises may be obtained. Finally, it will prepare special financial propaganda programs and pamphlets to be placed directly in the hands of the leaders of the local Church Schools by divisions and departments.

On the local Church School rests the fate of the denominational budget. There it will either gloriously succeed, or ignominiously fail. And fail it will unless truly educational methods are employed in focusing the attention of the pupils of the Church School on the enterprises to be supported. It will not be sufficient for a local church to prepare an imposing budget based upon a liberal percentage of increase over its total quotas. No system of finance will take care of itself. The price of success is unceasing vigilance after the budget is submitted, to insure its payment promptly and cheerfully through the use of educational methods, which must include instruction not only elsewhere but also in worship. A situation must be created in which the necessary funds will be readily forthcoming as the natural expression of the people's interest in the Kingdom and its enterprises.

The worship period in the different divisions or departments offers a splendid opportunity to build up

sentiment in favor of subscribing generously and paying these subscriptions to the budget promptly, and for education generally in regard to the general enterprises of the denomination. The materials for this purpose should be supplied by the General Educational Board and should be integrated Sunday by Sunday with the program of the Church Year. It is true that all the money that is given through the envelope system for the budget on a particular day or during a particular period will not be set aside for the particular enterprise that is, according to the calendar of the Church Year, the subject of story, illustrated lecture, exhortation, or otherwise in the various departments or divisions, or in the case of the smaller schools, in the whole Church School. But no injustice will be done to any cause through this method of associated giving, because, on these various occasions scattered over the whole year, this method will provide amply and properly for the full presentation of each and every cause. Following a presentation of the church enterprise in question appropriate to the department, division, or the entire Church School, as the case may be, the envelopes will be received in connection with an impressive exercise in emulation of giving. This will apply to the Children's Division particularly and may be useful also in the Young People's and Adult Divisions. In these it would be better for the envelopes to be retained until the regular preaching service and individually placed on the offering plates. The children, provided that they have a Junior Church, could place their offerings by classes or departments on a table at the front, in connection with another symbolic giving exercise.

Pupils in the Young People's Division and in the Adult Division of the Church School will be thoroughly able to understand without any form of prompting that the money which they give through envelopes at the regular preaching service will go for the support of the enterprises presented to them in the

worship periods of their respective departments or divisions.

It may be desirable in the judgment of the local Financial Board or Budget Committee to provide for occasional special offerings in the Church School. There is no objection to this practice, provided the educational method is used in preparing for these offerings, and the operation of the regular budget will suffer no interference from these special calls.

Also, the regular preaching service of the church should lend its aid in the creation of sentiment in favor of the budget and the support of the enterprises of the church by that method. This should not be done by direct appeal for offerings, except in rare instances, but by the citation of concrete illustrations of the work carried on and expositions of how general Christian principles apply to the special causes that have been included in the budget. Such a policy on the part of the minister will wonderfully strengthen sentiment in favor of the budget and make the financial support of the Kingdom easier. It should also be noted that no special offering should ever be taken, either in the church or in the Church School, outside the budget without the approval of the Budget Committee or Financial Board of the local church.

LARGE GIFTS

Nothing that has been advocated in this discussion of an Integrated Budget should be understood as in any way favoring the discontinuance of the plan of approaching individuals of wealth and liberal disposition for large gifts to the endowment funds of church enterprises, for their expansion, and for emergency work. While it is the duty of the churches to create a consistent and systematic financial system based upon the average income of the majority of its members, it would be a calamity if this system were to make it appear

undesirable that the few who are capable of so doing should not have the privilege of making liberal gifts outside the budget, as an expression of their interest in and love for the Kingdom and its enterprises.

FOR STUDY AND REFERENCE

McGarrah: A Modern Church Program.
McGarrah: Modern Church Finance.
Crawford: The Call to Christian Stewardship. Chs. I, II.
Tremaine: Church Efficiency.
Day: Business Methods For the Clergy.

Chapter IX

AN INTEGRATED PROGRAM OF LEADERSHIP TRAINING

In any line of human endeavor we can never rise higher than the stand taken by our leadership. This means that a major source of trouble in Religious Education is the poor quality of our leadership. There is small doubt that the discreditable situation revealed in the Indiana Survey is typical of the entire nation. But it is equally sure that the church will be able to solve this problem when once it has applied its full resources to its solution.

It should be said, however, in the way of approach to this problem, that trained leadership involves far more than intellectual equipment on the part of those who are to teach or otherwise have personal contact with the educational program of the church. In fact, intellectual equipment ranks seventh in point of importance in a list of ten qualities which the teacher should possess, acording to the judgment of the public school systems of fifty-four cities. The qualities listed in Kimball's *A Survey of Teacher Rating in the United States* in accordance with their importance are as follows: technic, personality, professional attitude, management, professional growth, social attitude, scholarship, pupil reaction, health, and results as shown by tests. Boyce, however, in his *Methods of Measuring Teachers' Efficiency*, lists five major sets of qualities as follows: personal equipment, social and professional equipment, school management, technic of teaching, and results. Rugg's *Man-to-Man Self-Rating Scale* lists six qualities called for in the teacher as follows: religious qual-

ities, skill in teaching, skill in managing, team work qualities, qualities of growth, and personal and social qualities.

Leadership Training, therefore, must give attention to more than the intellectual capacity and scholarship of those who are to teach. The proper standard in judging all teaching is the result obtained in the character development of the pupils, and the possession of these personal, social, and spiritual qualities by the teacher is a tremendous factor in achieving that kind of result. That is why the Sunday School work has been carried on with such good success, despite the poor educational equipment of those who taught. These workers have obtained good results by the impact of their characters, and have possessed other essential qualities of the good teacher which in a measure overcame their lack of technical and professional training. This, however, does not excuse us from endeavoring to raise the standard to which our leaders in Religious Education must measure up until they shall bear comparison technically and professionally, with public school teachers. This must not be done, however, at the expense of those finer qualities of the soul which are the crown and glory as well as the guarantee of good success in the leaders who devote themselves whole-heartedly to the work of Religious Education.

METHODS OF TRAINING

There are several methods of Leadership Training in use, and all of them are good. In the Community School of Leadership Training, the denominations unite for the coöperative conduct of the work. There is also the pure community school—in theory at least. Then, there is the denominational institute supported by a group of contiguous churches belonging to the same Church body. Summer schools and conferences of Leadership Training are held, conducted on inter-

denominational, non-denominational, or denominational lines. Leadership Training Schools exist in single local Church Schools, sometimes taking the form of a regular class at the Sunday session and sometimes meeting during the week. Sometimes these classes have a session only once a week and sometimes they meet every day in the week except Saturday, until a unit or other section of the course is completed. Arrangements have also been made by the denominational General Educational Board whereby a single individual in the isolated church may pursue a correspondence course under the direction of the general office in Leadership Training. The colleges, universities, and seminaries offer courses in their regular curricula for Leadership Training, and also put on intensive short term, special courses for such training. Then there are specialized groups for training leaders to do special things, as for example, groups for the training of masters for Scouts and guardians for Campfires.

In addition, provision is made in a growing number of churches for expert supervision of the actual classroom work by Directors of Religious Education. One of the most promising methods of improving the ability of those who are already engaged in teaching is to supervise their work, lay out courses of reading and study for them and strive through personal conferences to correct their teaching faults. Nor must we neglect the Workers' Council of the local Church School, especially when this Council becomes a Committee of the Whole for the consideration of the problems of the Church School and of plans to solve them. This Workers' Council ought always to do this, at least for a part of each session.

SHALL WE PAY OUR LEADERS?

We have been so long accustomed in this country to voluntary workers in Religious Education that the

response to a proposal to give them a salary is a decided conviction that to pay them for this work would be to lessen their efficiency. There is no doubt that there will always be need for voluntary, part time, unpaid workers in this field, but it is equally patent that there is need at this time for others who have prepared themselves thoroughly for the work of Religious Education in local Church Schools and are ready to give full time to this work as a life calling. One of their chief duties will be to train the voluntary workers of the Church School and fit and qualify them to render a maximum of service. An integrated program will require this very thing to be done and there is no reason why those who do it should not receive a salary. There was a time when the church thought it belittled the ministry to pay the man of God a salary. It was all right to give him something without letting on that your right hand knew what your left hand did, but to enter into a contract to pay a certain price for certain well understood services—that was to disgrace the noble calling of the ministry. That heresy has long since, for the most part, been exploded, and, while it may take us a hundred years to dispose of the heresy that workers in Religious Education ought not to be paid salaries, we may be sure that eventually it will be done.

Every church that employs a Director of Religious Education and gives him coordinate rank with the pastor, as the educational minister of the congregation, has already taken a long first step toward destroying this false notion. For most churches all that will be necessary in the way of paid leadership in the work of Religious Education for the present, at least, will be this official. But the time will come when the church will also find it necessary to employ paid assistants to the Director of Religious Education, who will serve divisional superintendents and in some cases departmental superintendents. The growth of the Week Day School Movement and of the Daily Vacation Bible School

Movement is paving the way rapidly for the employment on salary of a limited number of expert full time teachers in religion for individual classes.

When the standard of excellency in any Church School makes work in Religious Education a vocation rather than an avocation, then the question of salaries for workers and leaders will have disposed of itself. The erection of standards of excellency is important, therefore, in settling this issue. The acceptance of these standards will determine the policy of the local Church School with reference to paying its workers in Religious Education.

LEADERSHIP TRAINING AND THE COLLEGES

The colleges of the church have been accused of paying more attention to the preparation of public school teachers than of a trained leadership for the work of the church. The facts in the case have justified this accusation, but there are hopeful signs that the colleges are determined to remove from themselves the stigma of this shortcoming. It would be difficult now to find a denominational college that does not offer instruction in the Bible and also in Religious Education. The Standard Teacher Training Course as approved and adopted by the International Council of Religious Education is now being offered in a growing list of denominational colleges for credit toward any degree, and students who pass these courses are being certified by the colleges to their denominational Boards of Religious Education and to the International Council for diplomas. This course should be given preferably in the Freshman Year in the Bible and Religious Education Departments.

The Council of Church Boards of Education in 1921 recommended the following to the denominational colleges of the country:

I. That colleges upon religious foundations pursue the policy of offering sufficient work in the Bible, the Christian religion, and various subjects related to Religious Education to prepare their students for intelligent support and leadership of Religious Education in their home churches and communities.

II. That the total amount of work contemplated as a minimum be one-fourth of a four years' college course, or, in the usual terminology of the colleges, thirty semester hours.

III. That a certificate in Religious Education be granted to students who upon graduation have completed the work herein described.

IV. That the subjects and the approximate number of hours allotted to each subject be:

1. Bible, 6 semester hours.
2. Teaching Values of Bible Material, 3 semester hours.
3. Curriculum, 2 semester hours.
4. The Christian Religion, 3 semester hours.
5. Educational Psychology, 3 semester hours.
6. Introduction to the Study of Religious Education, 3 semester hours.
7. Teaching the Christian Religion (with observation and practice), 4 semester hours.
8. Organization and Administration, 3 semester hours.
9. History of Religious Education in America, 3 semester hours.

The seminaries, too, are offering courses not only along the departmental lines characteristic of them, but also in Religious Education. There is a growing feeling on the part of the seminaries that the training which their graduates formerly received in a measure dis-

qualified them for the work of the pastorate, and particularly for the educational work of the pastorate. Dr. J. W. Nixon, pastor of the Brick Presbyterian Church, Rochester, N. Y., and for many years professor in the Rochester Theological Seminary, has some very incisive criticisms to make along this line, in connection with the contrasts which he draws between the content courses of the seminary and the activities of the ministerial life. Dr. Nixon, writing in *Christian Work,* January 2, 1926, says:

> The divorce between content courses which are essential to graduation and activities which are the side issues of theological education, stamps activities as educationally inferior. A corresponding stigma is thereby attached to the normal duties of the pastorate. This separation between theological education and the concrete tasks of the pastorate has at least two very serious effects. In the first place, the activities of the pastorate have never been broken up and analyzed from the educational point of view, so that pastors do not know how to attack the problems which they face by scientific methods. In the second place, since the average pastor is shut off from content courses in the seminary, he tends to think of his education as completed with his graduation. If the activities of the pastorate had been properly integrated in a theological program, then analyzed and studied, the concepts "education" and "pastoral activities" might have been mutually assimilated.
>
> The student, accordingly, from the very beginning might discern in his activities the means of educational growth and the pastor might feel that his educational development had not been finished but had just begun, with his graduation from the seminary. The amount of arrested development, edu-

> cationally speaking, in the pastorate, is appalling. I am more and more persuaded that its primary cause is found in the arrested development of the theological seminaries from which these pastors have graduated. Many of these seminaries have become liberal in their theological conclusions, but in their methods they still reveal their orthodox and dogmatic past. The principles of their curriculums are the residual effects of theological beliefs which have been outworn. These liberal seminaries maintain in theory that religion is a living process, that the revelation of God is as universal as the experience of life, but the corollary to this theological liberalism, that education is a growing process in the midst of life, is still rank heresy.

Universities, too, other than the state universities, are providing for high specialization in the field of Religious Education, and in these latter years the list of Doctors of Philosophy contains a growing number who have taken their degrees in this field.

Even in the state institutions which are not allowed to offer courses in religion, various experiments are in process by which instruction in the Bible and Religious Education is offered to their student bodies by the churches individually or coöperatively for the training of Christian young men and women for Christian service in the churches. The universities are friendly, for the most part, to these experiments, and where the standards employed in the teaching and conduct of the work are worthy, university credit is granted for these courses.

LABORATORIES OF RELIGIOUS EDUCATION

The colleges, seminaries, and universities of the church, however, must do more than offer instruction

in the Bible and Religious Education. They must provide laboratory facilities whereby the knowledge acquired and the methods presented in the classroom may be tested in actual experience. The denominational institutions of higher learning have not hesitated to appeal for funds with which to erect libraries, science halls, practice schools, and other buildings necessary to the conduct of their work of general education. They should with all the greater confidence appeal to the same sources for funds with which to erect and endow laboratories of Religious Education.

The laboratory building of the department of Religious Education, architecturally speaking, should embody the best in the way of facilities for the work of the Closely Graded Church School. If such a building is erected for a Closely Graded Church School operating on the departmental basis, it will readily lend itself to the conduct of classes using either the Closely Graded Lessons or the Group Graded Lessons. It will contain, of course, assembly rooms for worship for the use of each department and special classrooms with the very latest and most approved equipment and furniture. Such a laboratory, too, should begin with the kindergarten and include all the departments of the modern Church School. It should serve the same purposes exactly as the practice school of the Department of Education in the normal colleges. That is to say, week day religious instruction should be given in the Religious Education laboratory and, if the community desires, the same department could be made responsible for the Sunday session of the Church School. However, it is very likely that such a laboratory will confine its work to week day religious instruction for the pupils of the community, and the teaching will all be done by the students in the Department of Religious Education.

Such a laboratory of Religious Education in connection with a Christian institution of higher learning

should be a model of a completely integrated Church School in every particular. It should provide facilities for instruction, worship, and expression. The program should be integrated from the different standpoints of organizations concerned, curriculum, expressional activities, local demands and financial budget. It should embody in organization, outlook, and conduct the principles of an integrated program of Religious Education.

In particular, there should be facilities for Manual Training and Manual Arts. Provision should also be made for Scout work and Campfires and Christian Endeavor, for Missions, for recreation, for amusement, and for the social life. Such a laboratory should also train its pupils in substantial giving for definite causes and enterprises. It should in every way possible regard itself, in brief, as a week day religious school of the denomination with which the college is connected. However, it must be admitted that where several denominations are present in the community, it will have to be regarded as a week day religious school of the pure community type.

The professional courses of instruction in a college equipped with such a laboratory will include the standard Leadership Training course adopted by the International Council, to which we have referred. It will offer instruction also in Scouting, Campfire, and all the other features of an integrated program. In this way, such a laboratory will be the means of providing a competent and experienced leadership for Religious Education throughout the denomination. Herein will justification be found for the denominational college in this day, and its characteristic field of service.

Of course, the ministerial students, too, who are in attendance at such a college will avail themselves of the opportunities for Leadership Training offered by such a laboratory. In this way, the churches that are unable to have Directors of Religious Education will

have pastors who are capable of caring adequately for the educational program.

A CONCRETE ILLUSTRATION

At Elon College, North Carolina, will be found such a laboratory of Religious Education. This building was donated to the college by Mr. M. Orban, Jr., of Whittier, California, in memory of his father-in-law, the Reverend Isaac Mooney. The Mooney Christian Education Building is designed to train young people for Christian leadership. It is also the rally center of the social and religious life of the entire college. Elon is a small college which limits its enrollment to four hundred, so that this building is big enough to house the social and religious activities of the students of a voluntary character as well as to supply the facilities for a laboratory of Religious Education for those who study in the Department of Religious Education. Only those are allowed to do laboratory work in Religious Education who have had at least one year of professional preparation in this department. The course for the first year in this department is the Standard Leadership Training Course, integrated with Freshman Bible, valued at six semester hours credit. After the first year, upon the recommendation of the director and the individual teachers, students who are still pursuing courses in the department are eligible to do laboratory work under the supervision of the department professors, of whom there are four. They are charged a laboratory fee for this work, just as students in chemistry or physics.

The director of this laboratory is Professor Simon A. Bennett. Writing in *Christian Education,* November, 1925, Professor Bennett gave the following description of this building:

> Inasmuch as this is the first building of its kind on any college campus in America, an

explanation of the building, itself, and the actual uses to which it is devoted may be of interest. It is a laboratory of Religious Education, but it is more than this. It is also the center of the voluntary social and religious life of the campus as well. How these ideals work out will appear as the building and its uses are described.

The first floor is in two units and is designed to provide facilities for the social and religious activities of the college young people. The south end of this floor is given to the work of the young women. Here is provided a commodious and neatly furnished assembly room for the Young Women's Christian Association. There is a stage with curtains, piano, and speaker's stand. On one side there is a dressing room with toilet facilities and on the other a well-arranged kitchen with running water, sink, and electric range. At the front of the building are four parlors for the use of the social clubs organized among the young women. This convenient equipment provides in an admirable way for the social and religious life of the young women.

At the north end of the first floor there is exactly the same arrangement of rooms for the use of young men. Here the Young Men's Christian Association meets, and the social life and the religious life of the young men are brought together in a fine way. The entrance to the men's part of the building is at the north, the entrance for the women at the south, with no connecting openings between the units, thus giving to each the exclusive use of the unit.

The second and third floors are reached by an entrance at the center of the west side. The second floor has a chapel that will seat 400, with a furnished stage, dressing room,

and organ room. Adjoining the chapel there are two attractive offices for the pastor and the director of the Week-day Religious School. There are also on this floor four light, well-arranged recitation rooms for the use of the college professors who teach in the School of Christian Education.[1] Here the classes in the department of the School of Christian Education meet daily and the chapel is used for the daily chapel service for the Elon student body and faculty.

On Sunday these college classrooms and chapel provide accommodations for the adult department of the citizens' section of the Church School. The chapel is also used for the Endeavor Society on Sunday evening and for special lectures and entertainments given for the students.

The third floor provides space and equipment for a thoroughly departmentalized Church School. There is a special room for the babies of the Cradle Roll. Adjoining this is the Beginners' or Kindergarten Department thoroughly furnished. There are also the Primary, Junior, Intermediate, and Senior Departments, each with its assembly room for worship and individual classrooms. Each of these departments is furnished with a piano, superintendent's desk, cabinet, coat room, and needed furnishings. There is also a secretary's supply room, where material is stored for use in the varied work of these departments. On Sunday the children under eighteen years of age meet on this floor for Sunday School. Through the week these rooms are used for the respective departments of the Week-day Religious School. The children of the Elon public schools and of the Christian Orphanage come for this work in Religious Education, according to a

[1] The School of Christian Education includes all courses in Bible and in Religious Education.

schedule agreed upon with the superintendents of the schools and of the orphanage. This provides laboratory work for the college department of Christian Education.

Here every week fifty of our college students are at work as officers and teachers going about the practical work of Religious Education under the supervision of the Director of the Week-day Religious School.

There are two rooms in the basement of the building that are designed for manual training and practical arts and handicraft among the boys and girls of the Week-day Religious School. There is also an automatic electric elevator for use of the mothers and smaller children. This gives us a building designed to meet the needs of the School of Christian Education in a modern small college plant. Here the college work of the department, with its practical laboratory work in Religious Education, and the social and religious activities of the student body, are all brought together and correlated with the regular Church School work.

It should be said in this connection, however, that the town named Elon College is a typical college community, that there is no church organization in the community except that which meets in the college chapel and is pastored by the college pastor, and that consequently all the children in the community, without exception, attend the Week Day School of Religion conducted in the laboratory in the Department of Religious Education. There would perhaps be no objection on the part of the community should this department elect to conduct the Sunday session of the Church School, but so far the department has refrained from this. However, this course of instruction is integrated completely with the Sunday School and also with the Daily Vacation Bible School held during the

summer. There is a coöperative committee which handles this matter of integration. It should also be added that on each Saturday night motion pictures of a character-building nature are given in the chapel of the Mooney Christian Education Building. There is no charge for these pictures, but a free will offering is received. The Scout and Campfire work of the community is integrated with the Week Day School of Religion, and in addition the pupils in the Department of Religious Education also conduct a Week Day Religious School for the colored population, using the public school building of the colored race for this purpose.

THE INTERNATIONAL TRAINING COURSE

The International Training Course issued by the Committee on Education of the International Council of Religious Education contains twelve units, eight required general units and four specialized units. The course is flexible and provides also for graduate elective units and for substitute units. The Committee on Education under the leadership of its director, Dr. H. Shelton Smith, is approaching the problems of Leadership Training in a statesman-like way. Its present course of study is prepared from the distinctive viewpoint of the Sunday School, but eventually it will issue a completely integrated course. The tendency in this direction is also evident in the sub-Committee headed by Dean Bower, which is preparing an Integrated Curriculum designed to provide a unified course of instruction for Sunday, Week Day, and Vacation Bible School sessions. This is a hopeful sign. It is prophetic of the day when a truly integrated program of Religious Education will be provided for local Church Schools, and then of necessity a corresponding preparation in training for leaders will be provided by the International Council and conducted in the various agencies of

preparation at work in the field.[1] In addition to the Standard Course the International Council is taking steps to prepare for a High School Course of nine units and of a Graduate Course to furnish professional and semi-professional training for part-time and full-time workers. The High School Course is below the Standard and the Graduate Course above it. The Graduate Course is to contain at least eight units of twenty-four hours each, or one hundred and ninety-two hours.

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Richardson and Loomis: The Boy Scout Movement Applied by the Church.
The Book of the Camp Fire Girls.
Athearn: The City Institute for Religious Teachers.
Harper: Reconstructing The Church. Chs. IV, V, VI.
Leaflets of the Committee on Education of the International Council of Religious Education.
The various Teacher Training Courses and Units.

[1] Those interested in the approved texts of the courses for Leadership Training should apply to the International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill.

Chapter X

THE INTEGRATED HOME

We are come now to the consideration of the capstone of the arch of Religious Education. It would be equally true to say that it is the bulwark of Christian character. There is only one factor in all the experience of life that can answer to these specifications, and that is the Christian home. As go our homes, so will go the church and the nation and every institution, enterprise, and interest of our whole life. The home can never safely make the church the stepmother of its children.

Civilization has witnessed the transfer of one interest and prerogative after another of the home to other organizations, units, or institutions of the social order. Originally religion, government, education, industry, recreation, and every conceivable interest of the human life were brooded and cared for in the home, i. e., were well integrated with it. These interests, one by one, were afterward turned over in whole or in part to other institutions. While the prerogatives of the modern home stand shorn of their former exclusiveness, nevertheless it still retains the power that will make or break all these offshoots by the backing or lack of backing which they receive from it.

We are beginning now, in our thinking, to reinstate the home in its old place of primacy as the basic human institution, and thoughtful men and women are ready to agree that no organization has a right to oust the home from full participation in its affairs. Parental

responsibility cannot be surrendered with safety to the child, nor (with safety) to the social order. On the other hand, other institutions and organizations that would serve our human life to the best advantage should undertake to form closer and more intimate alliances with the home in the launching of their plans and the conduct of their work.

The church has contributed no less than other institutions and organizations to this shearing of the home of its dominance and has proceeded as if by reason of the divine interests it represents, it were the basic institution of our life. It has even proclaimed it to be the duty of the home first of all to give proof beyond criticism of its adherence to the claims, calls for service, and behests of the church. But leaders of the church are now beginning to say that this attitude is a huge mistake, that even the church can make demands on the home that will undermine it as the character-building institution it was divinely ordained to be in the beginning and, therefore, ought to be in practice. For example, church leaders are willing to concede now that some families may be serving the interests of the Kingdom more effectively by keeping the entire household home together Sunday evenings than by attending the evening preaching service of the church. Or that it may be more beneficial to the family and to the church, likewise, for some households to absent themselves from the mid-week prayer meeting where a pleasant evening together at home is about the only way that certain members inclined to be wild can be kept off the streets.

As a general principle, it should be said that the home is sovereign among institutions entitled to a place in a Christian social order, and that the power rests with it of deciding just how far it should coöperate in the plans and programs of all the other organizations that essay to minister to the life of man.

THE HOME DEPARTMENT

For a generation now we have been accustomed to a Home Department as one of the divisions in the Church School. The machinery of this department is very simple. Its main purpose is to pledge those who, for one reason or another cannot attend the Sunday School, to study the lesson used by the Bible Classes at some time during the week for adults and to make a contribution regularly to the support of the school. The Home Department Visitor feels that his full duty has been discharged when the homes on his list have been visited and these two items checked up. This visitation was designed to pave the way to a heart to heart conference on its specific spiritual problems at each home visited, but this feature of the program has remained entirely in the realm of the ideal.

THE DEPARTMENT OF THE HOME

In contra-distinction to the Home Department, what we need is a Department of the Home. By a Department of the Home we mean a department charged with the integration of the whole life of the Church School with the home, based on well-thought-out plans of coöperation between them and of assistance for the home in the solution of its problems. It must be frankly admitted that this will probably turn out to be no simple matter and that experience will greatly modify the methods of approach to this problem first tried and perhaps also the conceptions that underlie them. Experience will certainly clarify these conceptions, if it does not actually modify them. Extensive research and experimentation will be found imperative at this point.

One of the first attitudes that workers in the Church School must consent to take is that home duties are Christian duties, and that they have the highest spiritual

value, and that they also have educational value in the nurture of Christian character. Our predecessors have been all too prone to regard service performed in the church and for the church and for others outside the home, if done in the name of Jesus, as alone belonging to the category of Christian duties. But we know better and are ready to admit that every experience in our living makes its contribution, either positive or negative, to our character. The only way by which we shall ever Christianize the human heart is through teaching it by precept and example to put as much spiritual value as possible into every deed or service which it may perform.

What finer opportunity to achieve this happy ideal is offered any teacher of religion than that which the mother has offered her in her home? The little child finds it easy to realize the presence of God in every experience. The simplest home duty should be set before the budding life in terms of Christian service. But in order to round out this home teaching, Church School leaders and teachers must also gear their instruction in with these home duties and accept them as Christian service, adding to them, of course, other duties relating to the church, the Church School, and the outside world.

There are certain home problems which can only be solved to the best advantage, except in the rarest instances, with the assistance of the Church School. There is the problem of leisure, in which adequate provision is involved for the needs of the social life, of amusement, and of recreation. There is also the problem of money, and the training necessary in systematic giving. There is the further problem of worship and instruction, and wise methods of dealing with such questions as the family altar, the story hour, and the home reading. The radio in these latter days has introduced another problem for the home. The Church School has an open door of service here in aid-

ing the home to give Christian motives the upper hand in these decisions but it must never obtrude itself in rendering this service. Its attitude should always be one of coöperation and assistance, and never one of preëmption.

The Department of the Home must not treat all homes alike but adjust itself to the problems of each particular home it serves. We have used the hit-or-miss method too long, with disastrous results in the rearing of children. Those who visit in the homes of the members of the Church School should win the confidence and learn the particular needs of each home. Free and sympathetic discussion should follow between the Church School visitor and the parents in regard to all these problems.

We have learned that the character of the child is so definitely set by the time it enters the Beginners' Department of the Church School at the age of four, that it is with great difficulty that the young life let run wild until then is remotivated in Christian terms. The visitor of the Department of the Home, therefore, needs in such a home to engage in long and instructive talks concerning the religious nurture of the pre-school child and also the physical rearing and care of children. Other homes will have in them boys and girls of Primary, Junior, or Intermediate age. The topics of conversation and the points brought out by the Church School visitor will be those suited to the particular situation. Parents will appreciate such assistance on the part of the Church School and will be inclined themselves to become active attendants on its public services. Of course, it is understood that for those parents who enter the Church School the curriculum should be flexible enough to permit them to be grouped together to discuss the problems of parents. In this connection it should be mentioned that one of the most satisfactory courses of study which any school can give in its Young People's Department is a course dealing

with the problems and ideals involved in the founding of a Christian home.

It is freely admitted here that the introduction of such courses of study as an essential part of the curriculum of Religious Education will be regarded as a revolutionary step in many places. These opponents of innovations will consider them unworthy of such recognition. They should in our judgment be based in every case on the Scriptures. They should be taught as expositions of the Biblical ideals of life. Presented in this way, such courses will be no more out of place in a Church School than a sermon in a Christian pulpit.

The day is not far distant when what may be called the preparatory course in Religious Education will be complete with the seventeenth year, and the students are ready to be promoted from the Senior to the Young People's Department. Then work will begin for them on elective courses, in what may be very properly called the Church School College. This work will continue until the pupils have reached the age for admission into the Adult Division. Then they will very properly begin to take what we should perhaps describe as the Graduate Church School Courses. These latter courses will be so capable of indefinite multiplication, that at no time in life can any member of the church rightfully claim that he has completed his Religious Education. There will always remain many courses of study which he may profitably pursue in what we may, for want of a better term, designate as the Church School University.

THE CRADLE ROLL

The Cradle Roll, of course, should be integrated with the Department of the Home. It does not belong to the Children's Division. The visitors who serve the Department of the Home in its effort to aid the home in its Christian life will also be the Cradle Roll

visitors. There is no need to have one set of persons visit the home as the representatives of the Adult Division and another set represent the Cradle Roll. These two types of work should be performed by the same persons nor should there be separate Cradle Rolls for Missions and for the Church School. Those who are enrolled as members of the Church School in the Department of the Home are enrolled for all the educational work of the church in the integrated program of Religious Education. It is doubtful, too, if the practice by these visitors of receiving offerings from these members of the Department of the Home should be allowed, except as they contribute through the regular budget and as they are approached along with others for special offerings for special purposes.

MOTHERS' ROOM IN THE CHURCH SCHOOL

There should be in every Church School a Mothers' Room and this room should be fitted up with beds, playthings, and proper facilities for the care of the babies under four years of age. Whenever there is a meeting in the Church School, whether on Sunday or during the week, mothers with babies of tender years who are invited to attend should take their little ones to this Mothers' Room, where attendants or their own nurses will be present to care for them, to teach them things appropriate to their age, to play with them, and otherwise entertain and care for them while the mothers are in the meetings. During the regular preaching service this room also should be open to the babies, so that the mothers may enjoy the services of worship on the Sabbath and the other public exercises of the church.

PARENT-TEACHERS' ASSOCIATION

There is need in every integrated Church School of a Parent-Teachers' Association, not meeting at stated

times necessarily, but upon the call of the Director of Religious Education acting in coöperation with the officers of this Association. At these meetings the welfare of the Church School and of the home, and the peculiar problems of the community life, should be fully discussed and methods devised and undertaken to solve them in accordance with the principles and ideals of the Kingdom. It goes without saying that the public school as an integral part of the community life should have thorough consideration in these discussions, and, where it is at all practicable, the similar parent-teacher organization for the public school system should meet with the Parent-Teachers' Association of the Church School, at any rate, these two organizations should coöperate through committees. In this way the whole educational life of the whole community can be integrated and unified in its approach to the problems that confront it for solution. Herein is set forth a problem requiring thorough research and investigation.

THE CALL TO CHRISTIAN SERVICE

We hear a great deal in these latter days of vocational guidance. The original and determining influence in the field of vocational guidance must always remain the home. Parents and other members of the home can smooth the way for the young life committed to the home into the ministry, into the all-time Christian service of the Kingdom, or into any other investment of itself of which they approve. The Church School, therefore, should lay it heavily upon the hearts and consciences of parents to accept their privilege and obligation in this matter, and Christian homes should be encouraged to magnify the call to Christian service which God lays upon all. The atmosphere of the home and its teaching should be such that unless it can convince itself that God wills it to invest its powers in other directions, no young life will be content to

engage in any other service than Christian service. And even for those who shall elect vocations other than all-time service for the Kingdom, the home should make sure that such lives shall be lived in accordance with the spirit, principles, and program of the Kingdom.

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